

C. Oscanyan

THE

SULTAN AND HIS PEOPLE.

BY

C. OSCANYAN,

OF CONSTANTINOPLE.



Illustrated by a Native of Turkey.

NEW YORK:
DERBY & JACKSON, 119 NASSAU STREET.
CINCINNATI: H. W. DERBY & CO.
LONDON: SAMPSON LOW, SON & CO.
1857.

W. H. TINSON, STEREOTYPER.

GEO. RUSSELL & CO., PRINTERS.

TO MY

ALMA MATER,

The University of the City of New York,

THIS WORK IS RESPECTFULLY DEDICATED

BY

ONE OF ITS OFFSPRING.

CONTENTS.

THE SULTAN AND HIS PEOPLE.

PRELIMINARY CHAPTER.

Mutability is the appropriate motto of humanity; for what are men but creatures of a day; monarchs, but transient shadows of earthly greatness; empires, but passing events? Time, with more than eagle swiftness, hurls all things into the great bosom of Eternity. Futurity is dark and impenetrable, but the present is with us, and still more the past, teeming with vast records of human life, of rising and falling empires, bloody tales of extinguished armies and extirpated races of mankind, detailing the effects of the wild ambition of kings, emperors, sultans, themselves but atoms, yet involving the whole mass in their career.

Contrast is often the greatest source of pleasure to the mind; therefore do the citizens of this New World delight to revel in the scenes of the olden

hemisphere, which was in full glory when this vast continent lay in undiscovered obscurity.

Orientalism! Talisman to conjure up the shades of the very parents of our race, and of the old patriarchs of Israel, to array in picturesque and savage beauty the vision of Arabian horsemen, flying steeds, vast encampments on arid plains, tribes of wandering Tartars, and almost to awaken the echoes of the clashing and blood-stained scimitars of the desperate champions of the Crescent, the followers of the Prophet. And while there is a wall of iron between us and our future, the eventful record of by-gone times displays to us the development of all that was hidden to our ancestors.

There is a great difference between the primitive condition of the human race and the effects which Time has produced upon that wonderful structure, MAN!

Simplicity, almost childlike, seems to characterize the living mind of man in its embryo state, while years of successive re-conceptions have continued to develop this noble emanation from the great spirit of the universe.

But how deeply interesting to us, who are the embodiment of the more mature and experienced human wisdom, to look into the vast womb of the Past, and trace the growth of the great human fœtus.

The impress of the original condition of our race is yet upon the nations of the East, and wonderfully do they still retain the habits and ideas of the earliest ages.

How vividly are the scenes of Biblical record exemplified in the every-day habits of the people, who, at the present time, dwell in those venerated countries. The patriarchal family government, the flowing robes, even the very style of garment of which it is recorded—"They parted my raiment, and upon my vesture they cast lots," are one and all in daily use in the East.

Our attention is peculiarly directed to the history of former ages, and the progress of different empires, by the events which mark the present course of time—for the great theme of the day is the Past and Future of Turkey, the very garden of the East, and the desired of all nations, upon whose shores has lately been poured the life-blood of thousands of valiant heroes, each and all members of the vast human family, whether known to us as Turks, Russians, English, or French.

There is an indefinable charm about all that relates to this land of the Orient. The position by nature, the variety of scenery, hill, valley, and undulating plain; the great streams which water its shores, and the rich productions of the soil, the ancient capi-

tal proudly towering from its verdant hills, the key to two continents, with the "Ocean stream" for a highway. The lovers of classic lore delight to realize the existence of ancient heroes, and the very homes of the demigods, as they tread its honored shores. Romance seems to be merged in reality, as the robed and turbaned Moslem, with stately step and meditative countenance, passes beneath your latticed casement; or the veiled lady and sable eunuch, with mysterious silence, stealthily glide along. Sultans, vezirs, pashas, grand muftis, sultanas, harems, and slaves, intriguing ulema and judges, so long enveloped in the mist of fancy, are, in modern days, to emerge into the sunlight of truth and civilization, and exhibit to the study of philanthropy, only the type of ancient usages and the actual scenes of every day life. Amid the votaries to superstition and fanaticism, side by side with the banner of the Cross, the followers of the Prophet, with the Crescent of the faithful, will, henceforth, march through time into eternity, but known and read of all men. The door to the East stands open, and we may pass within the portal to study men and manners, with their institutions, both social and political.

Many attempts have been made to portray the actual and past condition of this Oriental empire, and as various have been the lights and shadows in which

it has been pictured; some making the Osmanli a paragon of humanity, and others again reducing him to a mere polypus on legs.

"If those who are resident among us," observes the editor of the "New York Herald," "cannot, after the lapse of years, always succeed in identifying themselves with our ideas, it is not to be expected that writers at a distance, should be able to form a fair estimate of American society from such imperfect evidences as they have before them. We have seen how few foreign tourists have penetrated below the surface of things in their analysis of our social and political life."

If these strictures of the "Herald" are just and true with reference to American and European countries in general, where there is such similarity, how much more applicable to our Oriental clime; for, considering the peculiar form of government, and construction of society in Turkey, based, as they are, upon the Koran, traditional customs, and Oriental conventionalities, hitherto so inaccessible as well as incomprehensible to strangers, it is, indeed, no matter of wonder that such heterogeneous portraits of Eastern men and manners have been promulgated to the world by travellers and bibliomanists.

Language is the great vehicle of ideas, the bond of man with man, the "open sesame" to the spirit

of every community—the record of the past, the exponent of the present, and the foreteller of the future. But how few, even of modern savans, have acquired a knowledge of the Oriental dialects, which are never used in Europe, and only called into exercise by researches into ancient chronicles. Even many who have long resided in the East, and whose daily and hourly contact with the inhabitants would seem to demand a mutual understanding, have lived and died in a stoical adherence to their own mother tongues.

A French merchant, Mons. B., who had enjoyed the advantages of commerce in the East for twenty-five years, may be quoted as an example. Either considering his own superior civilization compromised by such a condescension to barbarism, or unable to train his exclusively French organs to any other guise of speech, Mons. B.'s ideas and expressions were always in his mother tongue. When, therefore, on a certain occasion, his Turkish porter excited his displeasure, he poured out his indignation in pure Gallic, which lost much of its intended effect upon his employé, who could not imagine the cause of his master's agitation and vehemence, and ventured to ask an explanation of a bystander. "What?" said the irritated Frenchman, "does the stupid fellow mean to say that having been with me for the past

five-and-twenty years, he does not yet understand French?" "Mashallah!" responded the astonished Turk, "My master, who has been here so long a time, why can he not scold me in Turkish?"

Emergencies are constantly occurring, and as interpreters cannot be omnipresent, ridiculous misunderstandings are often the results.

The complacent French and English seem to think their respective languages universal, and upon their arrival in the East, address the people accordingly, who can only look and listen, and strain their senses for one familiar word or phrase; sometimes the simplest expression, through some euphonious resemblance, may convey an opposite meaning, or even a flattering compliment be mistaken for a victimizing oath.

A party of French naval officers, one day visited the shoe bazaar, and were attracted by the beauty of the collection of a certain merchant. The author happening to be present, officiated as interpreter for them, and advised the merchant to display all his best specimens of embroidered slippers, so that the gentlemen soon had an innumerable variety before them. But one of them yet unsatisfied, with a spirit of independence, took a slipper in his hand, and showing it to the merchant, said, "Beaucoup mieux, beaucoup mieux, Efendi." The grave merchant

instead of replying, turned all of a sudden pale with rage, and gathering up his embroidered wares, mercilessly consigned them to the recesses of his shop, and bestowing upon these insolent giavours a most genuine Turkish benediction, ordered them to quit his premises instanter. Bewildered at the singular conduct of the merchant, I inquired as to the cause of his sudden irritation. "What! did you not hear the impudent rascal say, *bokoumu-yé?*" said the enraged Turk; an expression too unfit for ears polite to be translated into English, though sometimes heard in the purlieus of the Five Points. I attempted to explain, but in vain; the Turkish was unmistakable, so thought the shoe-merchant, who insisted that they had at least learned that much of the language of the country.

Thus, with entire ignorance of the language, thoroughly impregnated with the prejudices of a European education, the foreigner looks only upon the surface of things, and comprehends nothing, where the simplest habits of life and etiquette are diametrically opposed to his preconceived ideas.

The Osmanli would stare with astonishment at the presumption with which a Frank uncovered his head in his august presence; while the exquisite of the *beau-monde* would be lost in wonder to see his Oriental rival enter his presence *without* shoes, and seat him

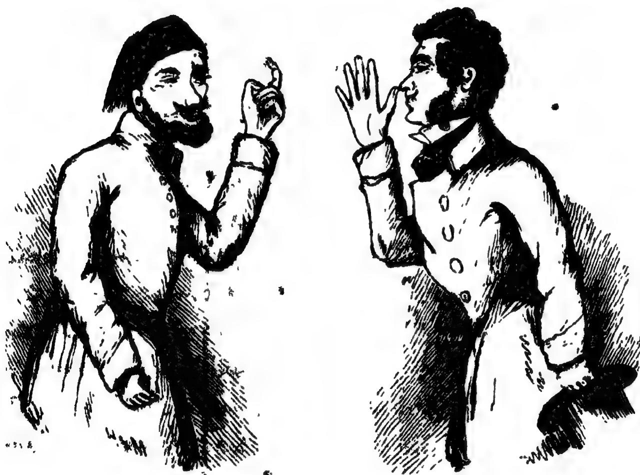
self on the sofa with his feet carefully concealed beneath him; thus only conforming to the ancient etiquettes of the Bible, for Moses was not commanded to uncover his head, but to put off his shoes. At least, some of the Oriental forms of politeness have antiquity as their origin, and the sanction of many generations; but for the varying code of western manners, where can we look, save to the capricious tastes of the passing times.

Thus are the simplest habits of life reversed, and what is excessive rudeness to the one, may be the essence of politeness to the other. Very frequently these contrary customs are the source of ludicrous mistakes.

As we were walking one day with a friend, a sailor from the English fleet accidentally dropped his pocket-handkerchief. The gentleman regretting that the worthy tar should meet with such a loss, hailed him, at the same time beckoning with his hand *à la Turque*, which is done by extending the arm and moving the fingers with the palm downwards, or just in the same manner as would here be done to imply a more distant removal.

A police officer happening to be at no great distance, the sailor, on looking back, understood quite naturally my friend's movement as a signal for him to make his escape, and accordingly took to his

heels with the greatest rapidity, leaving my companion in utter amazement. I endeavored to explain to him the reason of the sailor's conduct, by showing him the genuine European style of beckoning, by reversing the hand and moving the up-turned forefinger back and forth. This astonished him the more, since that motion is equivalent, in Turkey, to



that comical American gesture of placing the thumb on the tip end of the nose, and extending the fingers.

Thus things which are in themselves trifles, may lead or mislead to mighty results, and can only be appreciated when circumstances call them into action. Therefore nothing but actual nativity and

education among the people, with the enlarged views which are acquired by a residence in European countries, can enable an individual to judge and appreciate the peculiar institutions of Turkey.

The author presents himself to the American public a native of Constantinople, and of Armenian parentage, with the hope that he may be able to unfold some new phases of Turkey and Orientalism, which may tend to remove any unfounded prejudices, and enlighten their minds with regard to the real and existing state of his country.

In order to attain a just and correct idea of the present state of Turkey and its probable future, it is most essential to take a cursory glance at the origin of the nation, its religion, government, civil laws, social condition, and domestic relations, which are the elements of nationality. In so doing, the writer has carefully avoided all partiality, and endeavored to display the truth, simply, and nothing but the truth, invested with the garb of a peculiar nationality, and only adorned with the poetry of Oriental tastes and habits as they actually exist.

CHAPTER II.

ORIGIN AND HISTORY.

TURKISH and Eastern proverbs have often a deep and significative meaning under a simple simile. They say, "a neighbor's chicken has always so unreal a magnitude in covetous eyes, that it swells in its proportions even to the size of a goose!"

Human nature has in reality undergone but few changes since it descended upon this planet. The simplest shepherds and the richest sovereigns have been alike swayed by the demon of envy. The earth no sooner became the inheritance of man, than its treasures excited the desire of appropriation in his breast. Mine and thine were the earliest appellatives between man and his brother.

All-bountiful Nature provided a perpetual feast to their physical wants, in her luxuriant offerings, ready for use, without toil or labor. The flocks of the early pastoral days wandered from field to field, along with their shepherd kings. Ample was the territory as they forsook the soil when winter chilled, and roam-

ed to summer climes exempt from care. Simple in their tastes, they grew and multiplied until they became mighty nations. But the monarchs of the animal world, the kings of the forests, could not brook any inroads upon their dominions, and self-defence awoke man's ingenuity, and armed him with the war-club, the unerring stone and sling, the quivering arrow, and pointed javelin. The practised hand, thus trained in vanquishing the roaring lion, easily turned against his neighbor man, and the stronger prevailed in the usurpation of coveted territories.

Thus war, in the absence of the arts of modern civilization became the sole aim of these wandering tribes. Alliances were sometimes formed for mutual protection, and territories were ever changing masters. The primitive belief that the soil was common property, and that occupancy gave the only title to possession, induced them to trespass upon the neighboring territories. This same principle exists even at this present day among some of the people of the East, of whom the tribe of Yürücks is well known in Turkey, traversing the whole dominion of Asia Minor, according to the climate they desire to find.

Passing by the days of Biblical History and the ancient pedigree of the Arabians, we will observe the first appearance of the Turks on the pages of history.

As early as the ninth century, a small but adventurous band of Scythians, known as the Turkomans, impelled either by famine or hostility, crossed the Caspian Mountains, and invaded the Armenian territories.

Although they were bravely repulsed, still the prosperous condition of the country was too alluring for them to give up all hope of its ultimate conquest, they therefore continued to harass the inhabitants by their incessant incursions.

In the middle of the eleventh century, a vigorous attempt was made, under the command of Toghrul Bey, a grandson of Seljuk, one of the principal families of Tartary, with an army of one hundred thousand men, who ravaged twenty-four of its provinces.

Toghrul, already so distinguished by his valor, now embraced Islamism, and thus added to the thirst of conquest, the ardor of the religion of the Prophet. Another more desperate sally was made with redoubled force, which met with similiar discomfiture.

Fourteen years after, the infuriated Tartars, collecting an army of no less than three hundred thousand men, renewed their assaults.

Armenia was at this time not only harassed on all sides by Greeks, Saracens, and Persians, but rent by the internal dissensions of its own princes; so that it

now fell a prey to Toghrul, who massacred, in cold blood, 140,000 of the inhabitants, carrying many also into captivity.

The most flourishing provinces in due time were added to the conquests of the Turkomans, by Alf-arslan the nephew and successor of Toghrul. Their empire was greatly extended by the son of Alf-arslan, Melik-Shah, and was subsequently divided among three branches of the house of Seljuk. Suleyman, the third in descent from Melik-Shah, was the first Turkoman prince who governed Asia Minor.

Er-Toghrul, or Orthogrul, the son of Suleyman, having by his assistance on a certain occasion, secured a victory to Ali-ed-din, the sultan of Babylon, Kara-Hissar in Bithynia, was bestowed upon him, and there he settled with his family, which consisted of three sons. Osman, the eldest son and successor of his father, Orthogrul, was left by the death of Ali-ed-din, the ally of his father, without a rival in the government of Syria; he was accordingly proclaimed sultan.

In the year 1,300 he made Neapolis the capital of his dominions, and from thence is dated the foundation of the present Ottoman empire.

Osman was so distinguished by his conquests, and became so endeared to his subjects, that ever since his time, the appellation of Osmanlis has been

adopted by them; and the word *Türk*, or Turk, so indiscriminately applied to them by the Europeans, is not only inappropriate, but of a disagreeable signification, for it is only used among themselves as an epithet of opprobrium.

In the twenty-sixth year of his reign, Osman took the city of Broossa, in Asia Minor, which his son Orkhan, who succeeded him, made the capital of his dominions. The desire, however, to possess the city of Stamboul, was transferred with increasing ardor from sultan to sultan; but the glory of its conquest was reserved for Mohammed II.

The effeminate condition of the Greeks favored his design; for out of a population of 200,000 men, there were scarcely 8,000 ready to defend their capital; and on the 29th of May, 1453, Constantinople fell into the hands of the Osmanlis, or descendants of Osman, who have held it in possession until the present day.

It is evident that the Osmanlis are the descendants of the Scythians, or one of the Tartar tribes; but who those Scythians originally were, may be questioned.

A very curious, but plausible theory is advanced by some persons, that the Tartars are of the Jewish race. Tarat-har or Tartar, in the Syrian language, signifies the *remnant of a people.*

Now, in the second book of Kings, it is recorded that the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor, by the river of Gozan in the cities of the Medes. This was about 720 years before Christ.

Medea is situated near the Caspian Sea; possessed entirely by these Tartars.

The names which are given to their principal cities, are the same as were common among the Jews. For instance, the capital of Tartary is called Semerkand; which is a corruption of Samaryan, very similar to Samaria. There are, moreover, many relics of antiquity in this city, which bear undeniable evidences of having been Jewish monuments. They have also another town called Jericho, a Mount Sion and a Mount Tabor, with a river Yordon or Jordan.

They are divided into *ten tribes*, bearing names similar to the ancient patriarchs of Israel.

They are under one government, but avoid all intermarriages; which was also a peculiar observance of the Jews. There is also a great similarity between the Tartar and the Hebrew languages. The degeneracy of their language, may be attributed to the fact, that they were long captives in a strange land, and removed from all intercourse with more enlightened nations.

The Tartars have ever been known to observe the

Jewish rites of worship and circumcision, and they traditionally boast themselves to be descended from those Israelites, who, conquering their conquerors, became possessed of all the territories by the Caspian Sea. Indeed, Timour-link or Tamerlane the Great, is said to have proudly asserted, that he was descended in a direct line from the tribe of Dan.

From these facts, it seems very probable that the people known as the Tartars, are the ten lost tribes of the Jews; and it is historically certain, that the founders of the present Turkish Empire, are descendants of these Tartars.

CHAPTER III.

RELIGION.

Five hundred and sixty-nine years after Christ, Mohammed the prophet was born at Mecca, where his immediate ancestors had for many years enjoyed a sort of regal and priestly authority over the Caaba or Temple of the Arabians, which, for at least seven hundred years, had been the shrine of adoration for the worshippers of the sun, moon, and stars.

His family was considered the most illustrious, among the tribes of the Arabs, so that he was born to distinction.

The early loss of his parents left him an orphan, under the care of his uncle Abu-Taleb, who paid little attention to his nephew.

At the early age of twelve years, he was initiated into the mysteries of Eastern commerce, as he journeyed with his uncle through Syria, to Bassora and Damascus. But the contemplative mind of this youth, destined to become the Prophet of his country,

gathered into its fructifying soil the tenets of the religious faith of the Christians, which were more congenial to his spirit than the idolatries of his own people.

The Arabs too, were anticipating the birth of a Messiah of their own, who was to descend from the sacred guardians of the Caaba; so that circumstances seemed to point out to the precocious youth, this road to greatness.

Well born, of insinuating manners and graceful address, noble and majestic in appearance, Mohammed became the object of affection to the wealthy widow Khatijeh, who married him, and thus riches were added to his facilities.

The great crowd of pilgrims who assembled in Mecca, afforded the Prophet constant occasions for the discussion of various systems of religious faith, until Mohammed resolved to announce himself as the completion of the revelation of God to the Jews and Christians—the predicted by Moses and Christ, who coming after them, should be the greatest of all the prophets.

To the idolatrous Arabs, he proclaimed one God, omnipotent and imperishable; to the Christians he revived the unity of their Maker, and recalled to the Jews the Jehovah, whose worship they had so corrupted.

The confusion of the Asiatic states, rent with wars, tumults and heresies, wonderfully favored the spread of Mohammedanism, even beyond the warmest anticipations of the Prophet.

Arming himself with the sword, and promising the joys of paradise to every soldier of the Crescent who should die on the battle-field, he led on this wonderful prodigy of a religious faith, conquering and to conquer.

At this day there are no less than 200,550,000 Mahommedans! The Koran, or *the written*, is the compendium of the faith, practice and civil laws of Mussulmans, ingeniously compiled by their great Arabian Prophet, and is styled by the Faithful, The Light of God, Sole Guide to Paradise, Divine Director to Heavenly Glories, and in common parlance, The Eternal Word—*Kelamu-Kadim*. They acknowledge the divine origin of the Pentateuch, the Psalms of David, and the four Gospels, and upon these books, with the Koran, their oaths are taken.

The Koran declares, "Verily the true religion in the sight of God is Islam," which is the proper name of the Mohammedan faith, and it signifies resignation or submission to the service and commands of God. It consists of two principles, *Iman* or Faith, and *Din*. Religion or Practice.

IMAN OR FAITH.

The great article of Faith is called *Salavat*, and is expressed in these words:

"La-Illah, Ill-Allah, Mohammed Ressoul-Ullah." There is no God, but God, and Mahommed is the Apostle of God.

They deny the doctrine of the Trinity, although they acknowledge the attributes of God, his greatness, goodness, justice, omnipresence, omniscience, and incomprehensibility. Christ is acknowledged to have been a prophet greater than Moses, but inferior to Mohammed. He is styled the Word of God, *Kelam-Ullah*, in their writings, supposed to have been miraculously conceived by the Virgin Mary, but not of divine origin. The crucifixion they regard as inconsistent with the justice of God; to yield up so mighty a prophet, endowed with power to work miracles, and raise the dead, a victim to the unbelieving Jews, they deem incompatible with divine supremacy, and even say, that when Christ was led out to die, he was, invisibly to his persecutors, transported into heaven, Judas the betrayer being substituted in his stead. No terrors of *eternal* punishment in a future state distract the unfaithful Moslems, all of whom will, in due time, expiate their offences and be ad-

mitted to happiness. Two angels are supposed to attend them through life and in death. One white, glorious and commiserate; the other black, severe, and cruel.

There will also be a last judgment, when a tremendous trumpet will shake the earth to atoms. God will judge all men. Moses, Christ, and Mohammed, will appear at the head of their respective followers, as intercessors. And Cain will lead the immense multitude of the damned, who are doomed to suffer till their sins are cancelled, when they will take their seats in Paradise; while Hell, the Devil, and his wicked angels, will be suddenly annihilated.

A narrow bridge, fine as a hair, called *Surat*, lies over the region of the damned. The righteous, upheld by their guardian angels, pass over safely; while the guilty fall down into awful flames and torture, doomed to quaff nothing but "boiling water, until their bowels burst.

Paradise is above the seventh heaven, near the throne of God. A vast and beautiful region, with palaces of gold and gardens of perpetual delight, in the midst of which is the tree of happiness, Tuba, whose roots are in the palace of the Prophet, but whose branches, loaded with luscious fruits and all kinds of meats prepared for food, silken robes and caparisoned steeds, will extend to the dwelling of

every true believer. Softly murmuring fountains, cooling shades and grottoes, mountains of sparkling diamonds, and golden trees, will adorn the gardens of delight, while the ravishing houris of these enchanting regions, will be blessed with perpetual youth and virginity.

The most insignificant of the Faithful will have a retinue of 80,000 servants and 72 wives, of the sweetly odoriferous damsels, created of pure musk, in addition to the companions of his earthly sojourn. Delicious streams of wine, milk, and honey, will flow on perpetually; balmy zephyrs will pervade the atmosphere; the very physical excretions of the true believers will be but odoriferous exhalations.

While the senses are thus ravished with delights, the most excelling of all their beatific visions will be the presence of Allah, which is beyond the power of language to describe.

Fatalism is a characteristic item in the Mohammedan creed.

They believe that whatever happens is pre-ordained by the Omniscient, which article of faith is designated *Kader* or predestination. But the doctrine of "free-agency" the *Iradeyi-Jüseeyé* or the "lesser will," is also in their creed. Hence every one is bound to exert himself to his utmost; and it is only when he fails, that he resigns himself calmly and philosophi-



LEANDER'S TOWER.

cally to his disappointment, saying *kader*, or it is my fate.

The following legend may perhaps serve to illustrate the spirit of Oriental Fatalism:

Half-way across the Bosphorus, and between Seraglio Point and Scutari, in Asia, is the renowned Kiz-Koulessi, or the Maiden's Tower. It was predicted that the beautiful daughter of a certain sultan would meet with an early death, from the bite of a serpent. Contrary to prediction, her father hoped to avert her fate, by placing her in a situation inaccessible to those reptiles. As he revolved the subject in his mind, from the windows of the Seraglio, his eye rested on the rock in the stream, where he immediately ordered a tower to be erected, and thither the unhappy princess was conveyed and immured in her island home.

But who can resist the decrees of Fate?

Bin djahd etsen na-muradé
Olmaz moukadderden ziyadé.

You may do your utmost,
But you cannot conquer Fate.

Scutari, fruitful in vineyards, and far-famed for its delicious grapes, was destined to furnish the venom, which poisoned the crimson tide in the veins of the beautiful sultana; for a basket of Scutari grapes

concealed the viper, which was the instrument in the hand of Fate, and the fulfillment of the prophecy.

It is, doubtless, in the recollection of many of the citizens of New York, that a short time ago an individual passing by Wallack's Theatre was suddenly killed by the falling of the flag-staff from the top of the building. This sad occurrence was not the result of carelessness or temerity, but purely accidental; and would also be termed in Turkey *kaza* or accident. Yet why the accident should have happened to this individual more than to any other of the hundreds of persons who passed the same spot—Mohammedan doctrine would simply answer, "it was his *kader* or predestination." To mourn, therefore, for the dead, or complain against misfortune, would by them be esteemed a grievous sin, as though censuring the Almighty, without whose knowledge "not a sparrow falleth to the ground."

It is not Fatalism that makes the Mohammedan indifferent to casualties, but his exaggerated and misconceived ideas of his religious obligations; for human imperfectibility is as prominent an article of their creed as Fatalism, and even induces a disposition to avoid self-improvement either intellectually or externally. Perfection being the attribute of the Deity, it is unbecoming in his creatures to assert, in any form whatever, their capabilities of approxima-

tion to such a condition. While, then, their minds repose in the simplicity of innate ideas, they even seek imperfection in the investiture of their bodies. They will rend their garments so as to mar their completeness, assume an air of general slovenliness, or studiously clip the corner of a sheet of paper to destroy its regular uniformity.

It is, then, most erroneous to suppose that the doctrine of Fatalism is so antagonistic to civilization in the East, as it implies resignation to the Divine will, and by no means impedes active personal exertion. But in reality it is the seeming propriety of human imperfection, in contradistinction to the Divine excellence, which has hitherto maintained a spirit of indifference to progressive improvement. While an entire submission to the course of events, as preordained and predestined by the Omniscient, prevents all restless anxiety, and calms the repinings of the heart-broken and weary, this more truly fatal and false notion of inferiority, only leaves the immortal mind in a sort of embryo state, lest, perchance, there should be any assimilation to the great Supreme Essence, from which it is but an emanation, or the spark should glow with the brightness of the fire from which it has been wafted.

CHAPTER IV.

SECTARIANISM.

Besides the Koran, there are other sacred and traditional books called the *Sonnah*, the productions of Abubekir, Omar, and Osman, the successors of the Prophet. The ancient caliphs of Egypt and Babylon have also added their own. These books have numerous commentaries upon them, which constitute the principal part of the Mohammedan literature, and have been the source of much dissension. Sectarianism, therefore, prevails among the Mussulmans as in every part of the world. We will only mention those sects with whom the traveller in the East is apt to come in contact.

The principal schism which divides the Mohammedan nation is that of the Sünnees and the Sheyees.

The Sünnees are the orthodox party, and believe in the traditions attributed to the Prophet and his successors, and are strict in all their observances. Whereas the Sheyees reject all traditions and are

strict legitimists, adhering to Aali, who married the Prophet's daughter, as the rightful successor, and rendering their homage to his descendants.

The Turks are all Sünnees, and the Persians Sheyees, the one is more fanatical, the other more supersti-



TURK.

tious, and as the difference between them is small, so is their mutual hatred proportionably intense.

The Sünnees repudiate Aali, the infallible director of the Sheyees, who, in their turn, décapitate the repre-

sentatives of the Prophet, Abubekir, Omer, and Osman in effigy. For they erect these persons in sugar at their festivals, and when merry over their wine, cut the respected friends of Mohammed into pieces and actually drink them in solution.

The Turks elevate the sacred color, green, to their heads and turbans with the greatest respect, but in contradistinction, the Persians choose this hue for their shoes, trowsers, and every other disrespectful use their ingenuity can devise. When the one shaves, the other does not; and scorns the thorough ablutions of his rival. Indeed no matter how or what, so it be *vice versa*.

Most ingenious and vituperative are their mutual curses. "May your fatigued and hated soul, when damned to *Berzak* (purgatory), find no more rest than a Giavour's hat enjoys upon earth." Do! alluding to the peculiar custom of the Franks in uncovering their head in saluting, and the wear and tear that head-gear has to undergo. "May your transmuted soul become in hell a hackney ass, for the Jews themselves to ride about on," and many such emphatic compliments are the height of fashion among the zealous adherents of each adverse party.

Not only in the West, but in the East,

"'Tis strange there should such difference be,
'Twixt tweedledum and tweedledee."

Apart from the foregoing, the very meaning of the word Islam, or resignation to the service and commands of God, has been a source of much dissertation and dissension, and has produced a variety of sects, of which the Hanefees, Mevlevees, Rifayees, and Abdals, are the most noted in Turkey. The Hanefees are the contemplative philosophers, Oriental spiritualists or transcendentalists; and to this class the sultan and the principal part of the people belong. The Mevlevees are the dancing or whirling dervishes, and they may therefore be considered as the Oriental Shakers. Their object is practical resignation to God, which state of mind they think they attain, by whirling round and round until their senses are lost in the dizzy motion.

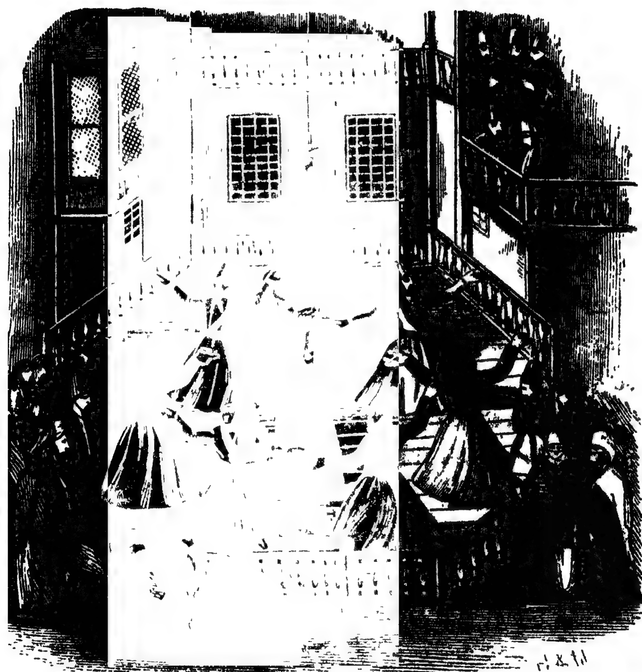
They conform to the general tenets and observances, but their form of worship is peculiar.

Their religious edifices are called *Tekkés*, which are open every Tuesday and Friday, and are frequently visited by the sultan and Europeans in general.

A large square space, which is surrounded by a circular railing, constitutes the scene of their ritual, or ceremonies. A gallery occupies three sides of the building, in which is the latticed apartment of the sultan, and the place for the Turkish ladies.

In every mosque, and here also, there is a niche

opposite the entrance, called the *Mihrab*, which indicates the direction of Mecca. The walls are adorned with entablatures, ornamented with verses from the Koran, and with ciphers of sultans, and mottos in



TEKKE.

memory of other benevolent individuals, who have endowed the Tekké.

The Sheikh, or leader of the community, sits in

front of the *Mihrab*, on an Angora goat-skin, or a carpet, attended by two of his disciples.

An attenuated old man, with a visage furrowed and withered by time, bronzed by many successive suns, his long and grizzly beard witnessing to the ravages of age, while his prominent eyes sparkling like lightnings amid the surrounding darkness, are the only symbols of animation or life, in his worn-out frame.

The dervishes, as they enter, make a low obeisance with folded hands to this graven saint, with an air of mystic veneration, and take their stand with their faces towards Mecca. The old sheikh arises, and presiding over the assembly commences the services.

Their peculiar head-gear, called *sikké*, of thick brown felt, in the shape of a sugar loaf, and long and flowing robes of varied hues, make them seem like fantastic representations of some other sphere, particularly, when they commence the slow and measured prostrations of Mussulman worship.

Prayers being over, each dervish doffs his mantle, and appears in a long white fustanella, trailing the polished floor, and of innumerable folds, with a tightly fitting vest of the same pure color.

They now defile two by two before the sheikh, who extending his hand towards them, seems to diffuse a

sort of magnetism, which irradiates every countenance.

As they stand immovable, the wild and thrilling music slowly pervades every sense, until suddenly one of the number extends his arms, and begins to revolve noiselessly, with slow and measured step. The folds of his ample skirt now gradually open like the wings



WHIRLING DERVISH.

of a bird, and with the swiftness of his motion, expand, until the dervish only appears like the centre of a whirlwind. The rest are all alike in motion,

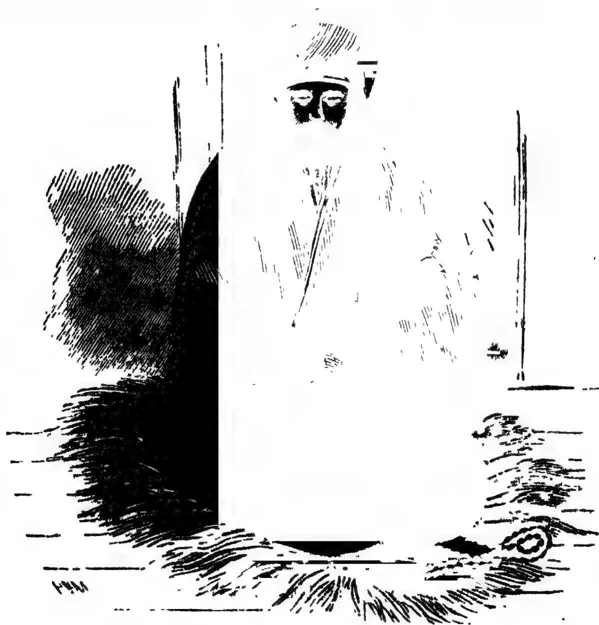
arms extended, eyes half closed as in a dream, the head inclined on one side, they move round and round to the measured time of the music, as if floating in ecstasy.

The calm and unimpassioned chief, with slow and stealthy step, wanders among their evolutions. Suddenly they cease, and march around the circle. The music increases its measure, and the dervishes again commence their giddy motions; old and young seem to be in a visionary rhapsody. Perhaps transported in the bewildering whirl to the regions of the blest, they languish with rapture in the arms of the houris of Paradise; or lose their earthly senses amid the glories which surround the throne of Allah; till suddenly they stand [illegible] fixed, their outspread and snowy drapery folding around them like the marble investment of an antique statue.

They are all prostrated, exhausted by their ecstasies, and immovable, until the sheikh recalls them to the realities of time by his holy benediction, when they slowly rise again, compass the building, and enveloping themselves with their cast-off mantles, silently disappear.

HOWLING DERVISHES.

There is an intoxication in the very motions of the whirling dervishes, but the horrible ceremonies of the Rifayees are really distressing to the beholder.



SHEIKH OF HOWLING DERVISHES.

A long, empty hall, much like that of the Inquisition, as its walls are adorned by an infinite variety

of instruments of torture, constitutes their temple of worship.

The fanatical disciples of this sect assemble every Thursday at their Tekké, which is in Scutari, and after the performance of the usual ritual of the Mussulmans, commence their ceremonies by ranging themselves along the three sides of the apartment and within the balustrade, which serves to separate them from the spectators.

Their sheikh takes his stand before the Mihrab facing the assembly, and three or four of the members furnishing themselves with instruments of music place themselves in the centre of the hall.

The performance then begins, by a monotonous chant, accompanied with music, and the waving of their heads to and fro, which seems to create a sympathetic vertigo in the Mussulman bystanders—for they often are irresistibly drawn into the ranks.

By degrees, the motion increases, the chant grows louder, and their countenances become livid, and their lungs seem to expand with the noise and excitement.

The line becomes a solid phalanx as they place their arms on each other's shoulders, and withdrawing a step, suddenly advance with a tremendous and savage yell, Allah—Allah—Allah—hoo! which divine appellative is to be repeated a thousand times uninterruptedly

This strenuous effort renders them perfectly hideous, their very eyes seem ready to start from their sockets, and their lips foam as the inspiration possesses them. Thus retreating and springing forward, they, each time, with increasing energy, renew their invocations of Allah, Allah, Allah, hoo! until the distinctness of their articulation is lost, and their exclamation becomes, in reality a complete howl, as if proceeding from a pack of enraged dogs—thus meriting the sobriquet of the "Howling Dervishes."

The movements and cries increase in swiftness until a mist of dust pervades the dim apartment, and the wild and pale enthusiasts, drenched with perspiration, seem like fantastic demons in the realms of discord. Suddenly some of them, stripped to their waists, rush forward and seizing the poignards and stilettoes, commence a wild, infuriated dance, jumping, leaping, and lacerating themselves—fixing the weapons into the hollow of their cheeks, and twisting them round and round, as if on pivots, until, exhausted from exertion, they fall to the ground in a spasmodic fit.

"Only to show with how small pain,
The sores of faith are cured again."

Now the enthusiastic mothers approach, and cast their children before the presiding sheikh, who, as

they lie extended before him, deliberately plants his heavy feet upon their frail bodies, and so stands for some seconds. Old men and maidens, lay themselves low before this saint, who is supposed to be by this time so inspired as to have a miraculous power of expressing all ailments and maladies from the human frame, and to have become so etherealized by the ecstatic ceremonies as to lose all his specific gravity.



ABDAL OR STOIC.

The *Abdals* include the various classes of the stoics, who generally pretend to a total renunciation of

all worldly comforts. Sometimes clothed in the coarsest garments, and again half naked, and even with lacerated bodies, they wander through the Mohammedan dominions, a miserable set of frantic, idle, and conceited beggars. They may, in fact, be considered the "communists" of the East, who despising honest pursuits, live upon the community at large.

They commit the worst extravagances under the pretence of heavenly raptures, and are even supposed to be divinely inspired. Idiots and fools are esteemed by the Mohammedans as the favorites of Heaven; their spirits are supposed to have deserted their earthly tenements, and to be holding converse with angels, while their bodies still wander about the earth.

It would be wearisome to go into further details; for infinite is the diversity of the orthodox theologies of the Mohammedans, with the 235 articles of the creed, on which all the doctors of divinity differ; [illegible] the student to surmount the [illegible] canonical authors, not to mention the innumerable heretical tenets of other sects, which must be studied to be controverted.

Verily we would suggest the recipe of a certain *Molla*, who must have given up in dire despair, "Whenever you meet with an infidel, abuse him

with all your might, and no one will doubt you are a staunch believer."

As long as war and its exciting scenes occupied the restless minds of the Arabs, there was no time for religious or party intrigue. The simple "La Illah-Illallah," satisfied the momentary breathings of their souls heavenward.

The turmoil of their life, the glitter of their arms and dreadful carnage of all infidels, sufficed to ease their fancy, and satisfy the thirst for excitement.

It was as they wiped their blood-stained scimitars, and during the reaction which comparative peace and luxury created, that their minds, free from more substantial food and activity, sought greater refinement of spirituality.

In the absence of the real, the speculative began to grow, until Imams and Ulema found that they could turn the tide of human affairs to their own advantage, by exciting polemical and theological con- [illegible]

A comparative study of the niceties of Mussulman doctrine, and hair-breadth distinctions with those of more refined and enlightened creeds, while it displays many and striking similarities, only illustrates, with startling vividness, the time-worn maxim, that "there is nothing new under the sun."

CHAPTER V.

DIN OR PRACTICE OF RELIGION.

THE *Din*, or Practice of Religion, comprises ablution, prayer, alms, fasting, and a pilgrimage to Mecca.

Ablution.—Bathing, and various forms of ablutions, were practised long before the time of Mohammed; but he has incorporated cleanliness with his religion, until his followers seem to regard water as not only possessed of virtue to cleanse the pollutions of their bodies, but as purifying their souls from the contamination of sin. Therefore, fountains are always to be found in the neighborhood of all the mosques, in every part of the city and its suburbs, and on the highways—for they never omit this preliminary to their devotions, which includes washing the face, hands, and feet; and when they happen to be in the desert, where no water can be obtained, sand is substituted. Indeed, the same ablutions are so essential, that their observance is invariably required of the faithful, before the administration of an oath.

Prayers. Five times a day the Mussulmans are summoned to prayer by the *muezzin*.

Early in the morning, just before the sun is above



MINARÉ, OR, STEEPLE.

the horizon, the *ezan* resounds through the still atmosphere, from the airy balcony of the tapering *Minaré*.

The Muezzin, covering his ears with his hands, as if to exclude all terrestial sound, turns his face towards Mecca, and chants with musical cadence, the beautiful Arabic formula. Allah, ikber! Allah ikber! &c., great God! great God! there is no God, but God! I attest that Mohammed is the apostle of God! Oh, Great Redeemer! Oh! Ruler of the universe! great God! great God! there is no God but God!" and he slowly moves round the balcony, as if addressing the inhabitants of all parts of the world.

Those who catch the echoes of the holy call, exclaim with solemn earnestness, "There is no power, no strength but in God Almighty."

Again, when the hour of noon seems to indicate a moment of repose to the work-day world, the ezan summons all thoughts and aspirations to the great God. At three o'clock in the afternoon, at sunset, and finally at nine o'clock, the call resounds ere they prepare for sleep.

How beautiful thus to note the passage of time, to look thus from earth to heaven, to forget for a moment all worldly cares, and breathe out a soul aspiration towards a better land.

Those who happen to be near a mosque, enter it for the purpose of performing their devotions; others are in their own houses; and many prostrate themselves by the wayside; or even on board the daily



INTERIOR OF THE MOSQUE OF ST. SOPHIA.

steamers. The mosques are always open, and there is an Imam who presides over the devotions.

The interior of a mosque, is as simple as that of any Protestant church. The only ornaments seen are the suspended lamps, interspersed here and there with ostrich eggs. There are no accommodations for sitting down, and the altar is the niche or *mihrab.* There is a small pulpit on one side, from which a sermon is preached every Friday noon; but the form of prayer is always the same.

As they assemble, they leave their shoes at the door, "for the ground is holy," and seat themselves upon the floor, which is either covered with carpet or matting.

At the appointed time, the Imam commences the service, by taking his position before the mihrab; and placing his thumbs behind his ears, as if with his open palms to shut out all objects of sense, proclaims to the assembly, "Allah-ikber! Allah-ikber!" The congregation rise and imitate the officiating priest. All remain standing with their hands folded on their bosoms, while the Imam repeats the first chapter of the Koran—which is the Lord's Prayer of the Mohammedans, termed *Fatiha.*

"In the name of the most merciful God; praise be to God, the Lord of all creatures; the most merciful; the King of the day of judgment; thee do we wor-

ship, and of thee do we beg assistance; direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray. Amen.

They then make a semi-genuflexion, by placing the hands on the knees, and bending the person forward. A complete genuflexion succeeds, which is made by bending the knees to the ground, and extending the arms forward as a support to the body, while the forehead touches the ground.



MOHAMMEDANS AT PRAYER.

These same genuflexions are again repeated; then partially rising they sit on their bended knees. Here endeth the first lesson, for two other similiar ceremonies are repeated successively, during which any portion of the Koran may be selected by the officiating Imam for recitation.

The termination of the service is known when the

Imam, after a few moments of silent meditation, slowly turns his head, first towards the right and then to the left, in token of salutation to the two recording angels who are supposed to be hovering over each shoulder. He then strokes his beard, and rises from his devotions. His example is followed by the congregation, who immediately disperse.

There is a wonderful air of sacred stillness during the services in a mosque. The simplest and plainest attire is worn, and everything excluded which could divert the attention from God and his worship.

No man utters prayers as matters of form, while he stares about to see how his neighbors' clothes are fashioned. No sound of footsteps or creaking boots is heard, nor opening or shutting of pews. No cushioned seats invite to listlessness, or even to slumbers; no *ennui* steals over their devotional spirits; the world is literally and practically excluded. No earthly houris tempt their thoughts from God, with alluring smiles and recognitions; there is no peeping from behind the prayer books, or fluttering fans, or any other of the insinuating wiles of coquetry.

Ladies with their sweet eyes turned to heaven, while their rosy lips are modeled to scorn of their neighbor's want of taste and fashion, are invisible in the Mohammedan temple.

Here the faithful come to worship God, and they

wisely divest the shrine of their devotions of all the trappings of earthly grandeur, and leave beyond the portal the alluring and sensual pleasures of earth. The presence of Infidels during the hours of worship is expressly forbidden, not only as being a source of mental distraction to the faithful, but in reality an act of *perjury* on their own part. "It is not fitting that the idolaters should visit the temples of God, *being witnesses against their own souls of their infidelity.* The works of these men are vain, and they shall remain in hell-fire forever. But he only shall visit the temples of God, who believeth in God and the last day, and is constant at prayer, and payeth legal alms, and feareth God alone."

Alms.—The essence of Islamism, resignation to the will of God, has its legitimate effect upon the benevolence of the Mohammedans. If Allah bestows wealth and luxury, they receive and enjoy the good gifts, but without any self-gratulation. If misfortune arrive, they submit without any feeling of degradation, practically illustrating the words of Job, "Shall we receive good at the hand of the Lord and not evil?"

The faithful are enjoined to be constant in prayer and give alms. "Contribute out of your substance towards the religion of God, and throw not yourselves into perdition. Do good, for God loveth those who

do good; unto such of you as believe and bestow alms, shall be given a great reward," and whoever pays not his legal contribution of alms duly, it is declared by Mohammed, that he shall have a serpent twisted about his neck at the resurrection; so that the Mussulmans have every incentive to charity, both as regards this life and that which is to come.

It is very common for them to found charitable institutions, such as poorhouses, hospitals, etc., and the same principles of charity induce them to an unlimited hospitality.

During the feast of Ramazan, a special table is set for the poor, in the houses of the wealthy, who come and partake without summons or invitation. The innumerable beggars and mendicant dervishes in Turkey, are doubtless tolerated from the same spirit of liberality.

As the Koran is but a compilation from Jewish and Christian writers, adapted to the spirit of the age in which it was promulgated, no doubt the difficult but sublime doctrine of Christ, "Let not thy right hand know what thy left hand doeth," was appreciated by the Prophet in his directions regarding the exercise of the grace of charity: "God loveth not the proud or vainglorious, nor those who bestow their wealth in charity, to be observed of men." "Verily God will not wrong any one, even

the weight of an ant, and if it be a good action, He will double it, and will recompense it in his sight with a great reward." Their charities are, therefore, bestowed with the greatest modesty and willingness, their supplications for aid from others made without any air of servility.

It devolves, then, upon modern civilization to establish corporate and organized charitable bodies in Turkey, and to initiate the simple Mussulmans into the self satisfaction which is awakened by public meetings, and the parade of printed records.

Fasting.—We live to eat, or we eat to live—therefore when we are denied the great business and aim of life, we undergo a very palpable kind of mortification. The dainty epicurean seldom conforms to any regulations for extra abstemiousness, while others, more superstitious, merely vary the hours of their repast—merging the substantial meal into those which have not the nomenclature, but yet become the reality of a good dinner. Again, the pleasant variety of fish for fowl, or of oil for butter, does not leave any sensation of emptiness, or mortification of the appetite. But there is a sort of genuineness in the Mohammedan style of observing a fast—when, for fourteen consecutive hours, absolutely nothing passes the lips—not a drop of water; not even the home-made saliva is swallowed—no hunger-easing pipe is

smoked, nor anything indulged in to palliate the gnawings of hunger and thirst. The laborer toils under a summer sun—the weary *hammal* climbs the towering hills under an incredible load—the athletic boatman for many hours pulls the oars; work, toil, labor cease not, but the wonted sustenance is utterly witheld.

It is wonderful to see this part of the Mussulman population during the fasting season—bodily strength and vigor exuding in profuse perspiration from every pore, while steady persistence in utter abstinence from all refreshment is persevered in.

This great monthly fast occurs once in every year—"The month of Ramazan shall ye fast, in which the Koran was sent down."

As they observe the lunar year, it falls in all seasons—and when it occurs during the dog-days, the sufferings of the faithful are truly great and distressing. Not only are they forbidden all lusts of the belly and the flesh, such as may be committed by the eye, ear, tongue, hand, feet and other members, but the heart must be abstracted as much as possible from the world, and turned only to God and paradise—thus, a season of holy rest is instituted.

Among the many idlers who can afford to loiter away the day, some assume an appearance of unusual sanctimoniousness, whose peculiarly long faces and

abstracted airs, most effectually ward off any attempts to recall them to the realities of life.

They listlessly toy with their chaplets, gazing into vacancy as polished bead after bead slips through their fingers, and seemingly are as divested of thought, as the unmeaning, but apparently, absorbing playthings they ever dangle. These beads have no such significance as the Catholic rosaries, but are always in the hand of the Oriental gentlemen and ladies, and are often of great value, being composed of large pearls and other precious gems, though the ordinary style is to make them of cocoa shells, whale teeth, ivory or amber.

During this fast the faithful are at the gate of religion, and the very odor of their breath is considered to be sweeter than musk to the olfactories of Allah!

Some of them observe the fast in its true spirit and letter, and all externally conform to its regulations. No doubt to those who are incapable of religious ecstasies, who cannot transport themselves out of the world, while clogged with their human tenements, who relish not the unsubstantial viands of a superstitious faith, the hours drag very heavily on from sunrise to sunset.

Physical necessities sometimes force the less spiritualized to taste some of the forbidden fruits, or to

avail themselves of this occasion to test the truth of the proverb, that "Stolen waters are sweet, and bread eaten in secret is pleasant."

The more faithful, in the midst of their sufferings remember that as Mohammed was, fortunately, of human mould like themselves, he informed them "God would make this an ease unto you and not a difficulty—therefore * * * * * God knoweth that ye defraud yourselves therein and forgiveth you, and now therefore * * * * * and earnestly desire that which God ordaineth you, and eat and drink until ye can plainly distinguish a white thread by the day-break, then keep the fast until night," &c.

Thus the faithful acquire new zest for all their sensual appetites as they anxiously listen for the sunset Ezan, which releases them from their sufferings. The breaking of the fast is called *Iftar*. Each person is furnished with a small table, upon which are a bowl of light soup, a few olives, some preserves and cakes. A chibouk, already filled and ready to be lighted, is placed by their side. When the cannon booming over the Bosphorus, announces the setting sun, each one partakes sparingly of these refreshments, and having regaled himself with the fumes of tobacco, attends to his regular sunset prayers, after which a sumptuous dinner is served and enjoyed. The grand

Namaz (prayer) is performed, after which night is turned into day. The streets, usually dark and sombre, are brightly illuminated and filled with people, Mussulmans, Armenians, Greeks, Jews, and other Giavours, who all seem anxious to enjoy the carnival, if not to share the penance. The slender and tapering minarés are now girdled in light, while between the consecrated spires, depend fantastic and luminous bodies, the brilliant but mimic forms of familiar objects. The kahvés are crowded with wearied Mussulmans, puffing out clouds of smoke, in pure spite for their long abstinence from their favorite weed, while their imaginations are regaled with the exciting tales of the *Meddahs*, or the drolleries of the far famed Kara-gueoz.

Stalls are erected with all the various preparations of food peculiarly agreeable to Turkish palates; tempting shops stand invitingly open, and tinkling music vibrates through the air. If Allah only is remembered in the day, night seems to exclude that divinity from every thought; while Eblis is apparently enthroned with all the orgies of his dominions.

Exhausted nature at length compels the laboring classes to seek their couches, while the more fortunate pashas and efendis, beguile the remaining hours till morn, with continued festivities and the exchange of social visits.



MEDDAH.

Just before daybreak, the drum resounds through the streets of the metropolis, when the faithful, without any reluctance, arise from their slumbers to avail themselves of their last chance of regaling their appetites and fortifying their corporeal frames against the sufferings of the next fourteen consecutive hours.

The morning gun, now booming upon the still air, re-echoed from hill to hill, proclaims the dawn of another day, of self mortification at the "gate of Heaven."

CHAPTER VI.

PILGRIMAGE TO MECCA.

How true the observation that the most helpless of all creatures is man, born of a woman, who cometh forth like the tender bud of a delicate and fading flower.

The ever-living soul embarks on the vast ocean of life, in so frail and delicate a tenement, that there is no semblance of strength to resist the angry waves that continually dash against the tempest-tossed and quivering fabric.

But it outrides the storm of three score years and ten, until it is engulfed in the maelstrom and eddying circles of the river of Death. How vast, how exquisite are the sensibilities of man, whose first emotions of pleasure and pain, are the alphabet of humanity.

The pleasure felt by a sentient being, creates the first ideas of good, while on the other hand the sensation of pain is synonymous with evil. As we awake

into existence, each passing moment seems to develop new desirés; our grasping souls and bodily wants are constantly re-echoing each other's cravings; unsatisfied human nature is ever on the alert, crying, give, give. This restless search for good, pleasure, or happiness, leads its victims astray, and thus is created the preponderance of evil; for such hot and eager haste stays not to discriminate. The fatal apple seemed so good and so much to be desired to the mother of all living, that she took, and ate; but when she had eaten her eyes were opened. Thus by such efforts to secure the good, the limit is overstepped, and suffering and sorrow entailed. Still, none enjoy, and none suffer in the same degree; innumerable have been the specimens of nature's handiwork, yet never were any two individuals alike in their natural or intellectual structure.

There is a wonderful connection between the physical and the moral in our curious composition; and the latter is so much modified by the former, that the variety of temperaments and dispositions may be attributed to the reciprocal influences of these two constituents of our being. The origin of good and evil is then embodied in our own hearts, in the structure of the human frame, in our natural susceptibilities to pleasure and pain.

The individuality of pleasure and pain creates an

approving and disapproving principle in every human frame, and each man is pleased with himself, when he enjoys a personal benefit from good or pleasure, and displeased when he suffers from the consequences of pain or evil. The lesson is soon learned that the evil might have been avoided, and conscience raises her silent testimony in the bosom. Apart from our own sensations, there seems to be a superstitious principle innate in the human breast, a deference to a supreme good, which as the Ruler and Creator of the universe, holds all created things in awe, and to whom the conscience or self-approving and self-condemning principle pays all deference.

This principle has existed under every form of humanity, in every variety of nation and blood, and has been educated, and developed by different circumstances.

Thus are derived all religions, and the fear of retribution for transgressing the bounds which conscience claims for the real good, and its essence the supreme Creator, has led men to various acts of atonement or self-recommendation.

The mind of man instinctively looked from "Nature up to Nature's God," and sought an embodiment for the Divine essence, as there was for the human.

The earliest semblance of Divinity was displayed

in the sun, moon, and stars. The glorious orb of day, the great source of light and heat, the vivifier of all creation, whose genial rays warming the bosom of the mother earth, caused the tender grass to spring forth, and every herb yielding fruit, to give its increase for the sustenance of animal life, the great luminary of the vast universe, so beautiful to gaze upon, and so powerful in its sway over the world alotted to man for a dwelling-place, seemed as if placed in the heavens for the especial adoration of all created things.

The gentle moon with silver sheen, and softer radiance was fitting bride for the all glorious and omnipotent god of day. And the sparkling stars, like so many distant portals to the dominions of divine effulgence, emitting each a ray of the internal brightness, seemed one and all shrines of holy devotion.

Such was the revelation of nature; and no wonder that the innate impulse to revere and worship the Author of the universe, was kindled into a fire of enthusiasm by the scintillations of the starry world.

Not content with the semblance of the Creator in his works, the ever-working mind of man sought an object more tangible—and thus, doubtless originated the idol worship of the ancients. Then followed a succession of creeds and dogmas, rites and ceremo-

nies, to which the superstitious principle was ever ready to yield obeisance.

Ambitious and designing men sought to embody in themselves the germs of sanctity and holiness—even did they add the sanction of intercourse with the gods; even did they awaken the silent marble into mysterious life, and utter oracles and decrees from the lifeless stone.

Thus was nurtured the superstitious feeling in the multitude, until the most absurd and revolting rites became the sole end, and aim of existence,—until the simple Hindoo, would, with a holy zeal, cast himself under the wheels of the ponderous car of Juggernaut, and while his tortured body was crushed to atoms, rejoice with ecstatic faith in future felicity.

The same principle of superstitious self-torment has existed in as great force under the Christian dispensation.

Even kings and emperors have tried to stifle the voice of conscience by the most severe acts of penance and humiliation; and the humbler members of the human family have willingly suffered every variety of bodily anguish, which the most cunning devices of a wily and calculating priesthood could contrive, while from many and hidden motives, they have striven to produce an entire abnegation of

self, and a renunciation of all worldly hopes in the sin-tormented hearts of their victims.

Wars were undertaken, territories were coveted, and a holy crusade was the pretext for taking possession of the city of Jerusalem, the shrine of the holy sepulchre, and where crowds of pilgrims brought their offerings and laid them in the coffers of the sanctuary.

The dangers which beset the pilgrims amid the scimitars of the barbarous Tartars, was the pretext for all Europe to rise in arms with the determination to conquer or die in their defence.

A wild enthusiast, with haggard features—a body worn and wasted with fasting and holy vigils, and enveloped in coarse and dusty sackcloth, elevating the symbolic cross in his attenuated fingers, wanders from palace to palace, from house to house, from hut to hamlet, calling aloud for vengeance upon the followers of the Crescent, who dared to molest the children of God in the performance of their sacred duties. As his naked feet, pierced by every flinty rock, leave their crimson stains in his track, so does the thirst for Moslem blood burn and consume the vitals of the restless human throngs, who listen to his wild harangues.

Pope Urban was ready to fan this flame, and the

panting multitude were by his holy and supreme power absolved from the weight of all past offences as well as all those they should ever commit, if they would prosecute with zeal this holy war.

The worst of sinners, robbers and assassins, over whose hardened hearts there still lingered the dying glow of the internal fire of conscience, or before whose sin-distempered vision ever flittered the phantoms of past transgressions, rejoiced to say avaunt for ever, to the ghosts of their departed crimes, and feel an assurance of no future retribution for their dark deeds of horror. A new field for rapine and adventure opened before them, and they rushed impetuously on to the combat. Many, who had led a life of more retired wickedness and grown grey in sin were glad to seize a hope of salvation even on the borders of eternity, and tottered along with the vast concourse.

Rich and poor, young and old, with fervid zeal embraced the means of future happiness beyond the grave. And the vast territory through which these soldiers of the Cross wended their way was whitened with the bones of the self sacrificed.

Even after the great champion Godfrey de Bouillon, had gained the prize, and enjoyed a regal rank of one short year's duration, he had to surrender his earthly throne to his holiness at Rome, and content

himself like his followers with the hopes of a kingdom in the unseen world.

Vain would be the effort to count the victims of religious enthusiasm; of the attempts to appease the great unseen essence of human life; to propitiate the favor of that Power, which, as it has called into being, can also summon his creatures from their earthly tenements, and dispose of their spirits, as seemeth best to his sovereign will.

But holy wars, and sin-atoning pilgrimages, are not confined to the followers of the Cross.

Wherever the Cresent glitters on the dome, or the muezzin proclaims the ezan from the pointed minaré; wherever throughout the vast dominions of the Mussulmans, resounds the cry Allah Ikber! Allah Ikber! are the countless votaries of the religion of Mohammed, ready to arise from their peaceful homes, and perform the sacred journey to the shrine of their faith, the holy temple at Mecca. And year after year, do the pilgrims trace a wearisome way through desert plains and scorching heats, to the spot where they may roll off the burden of self-condemnation, and kiss the all-atoning stone, which has been the heirloom to mortality, since the foundation of the world.

Although throngs of Mussulman pilgrims yearly visit the holy city of Mecca, but few Europeans have left the impress of their footsteps upon its soil.

What millions of human beings, nothing intimidated by deserts, mountains, and all sorts of hardships, have paid their devotions to this shrine! The great have visited it with pomp, and all its train of luxury and display; the grasping spirit of trade, has summoned merchants from all parts of the East. The learned and wise, of times that were, and times that are, have on the same occasion, collecting the productions of genius, sought a mart for literature and renown. Sultanas, and ladies of high and noble rank, have changed their silken couches for wandering homes through the desert.

Old age has tottered thither staff in hand, and poverty has never failed to swell the concourse with its numberless train. The vast multitude, hundreds of thousands of every rank and profession, crying "La Illah! Il-Allah! Mohammed Ressoul Ullah!" every year people the silent wastes of sand with the buzz of human voices, as they toil along their weary way to the holy city of Mecca.

Every Mohammedan is enjoined to perform this pilgrimage, or if unable to go, to send a proxy, or an offering.

"Verily, the first house appointed unto men to worship in, was that which is in Mecca, blessed, and a *direction* to all creatures."

For there was the Kubla, or point to which they were to turn their faces in prayer.

"And proclaim unto the people a solemn pilgrimage; let them come unto thee on foot, and on every lean camel, arriving from every distant road; that they may be witnesses of the advantages which accrue to them from the visiting this holy place, and may commemorate the name of God, on the appointed days, in gratitude for the brute cattle which he hath bestowed on them."

According to the traditions of the Arabs, the city of Mecca has been the place of religious veneration, from the earliest times. Near this city, on a mountain, Adam is said to have met his wife Eve, two hundred years after the expulsion from Paradise.

Here when Abraham was ready to sacrifice his son Ishmael (not Isaac), the identical ram, which had been offered by Abel many years before, was substituted in his place, sent expressly from Paradise.

Here also, in the days of idolatry, was a temple dedicated to Saturn, now the holy temple of Mecca. So that Mohammed found this place already consecrated by sacred and ancient associations.

Mecca, the birth-place, and Medina, the tomb of the Prophet, are situated near each other; and not far from the coast of the Red Sea. Mecca is in a

valley surrounded by barren hills, which produce nothing but the stones of which the houses are constructed. Water, so essential to life, and most especially to all Mussulmans, is only supplied by rain which is collected in cisterns; no streams flowing from the adjacent mountains. Doubtless, the exceeding value all Mohammedans attach to the pure element, is owing to its scarcity in these regions, where their religion was promulgated, and the Koran revealed from heaven. Their Paradise is represented as abounding in fountains.

There is "the water of *Keafeeree*, or camphor," a fountain at which the people of God shall drink, so likened from the aromatic freshness of this gum, and its snowy whiteness. The waters of *zengefeel* or ginger, and the fountain of *zelzebil*, whose streams glide softly down the throat; and the fountain of Taz-nim, which flows from the highest regions of Paradise, and whereof those shall drink who approach the Divine presence.

Notwithstanding the barrenness of the soil and the unfavorable situation of the city of Mecca, the wealth of its inhabitants is very great.

Arabia Felix, truly happy in comparision to the barren and desert tracts by which she is surrounded, where the gentle zephyrs are perfumed and laden with aromatic odors, whose villages and towns are

crowned with plenty, and adorned with gardens of delight, and trees bearing all kinds of fruit, "Araby the blest" pours her treasures into this holy city. Her gums and spices, olibanum, or frankincense, myrrh of many kinds, balsams, sugar canes, cocoa nuts, and the fragrant berry from Mocha. Nature rejoices in a perpetual spring, in this genial clime which neither chills nor scorches her spicy products.

In Mecca, congregate a vast crowd of Mussulmans with their merchandise from all quarters of the East, so that the inducement, held out by the Prophet, that "they may be witnesses of the advantages which accrue from visiting this holy place," has no little power on the calculations of the enterprising, while a misguided religious zeal sways the multitude.

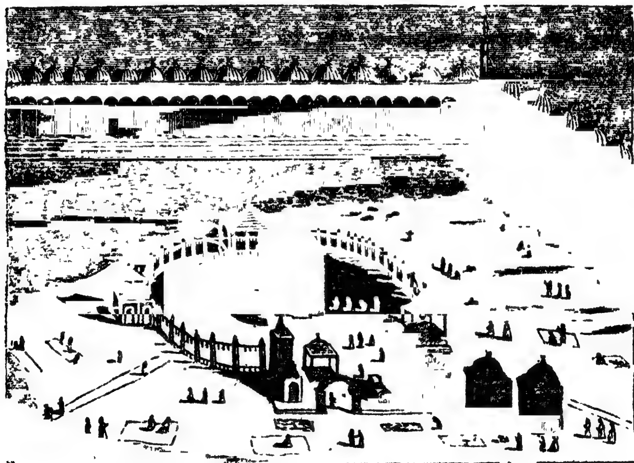
The holy temple of Mecca has been under the successive patronage of the caliphs, the sultans of Egypt and of Turkey, until by the constant acquisition of wealth, it has attained its present splendid magnificence.

No unbeliever can profane the sacred precincts with the dust of his feet, nor approach within gun shot of the consecrated portico, during the season of the visitation of the pilgrims. Nor must the Faithful defile their sinless bodies by any contact with the unsanctified flesh and blood of the infidel Jews and Christians.

"O true believers, verily the idolaters are unclean; let them not therefore come near unto the holy temple after this year.

"And if ye fear want, by the cutting off trade, and communication with them, God will enrich you of his abundance, if he pleaseth; for God is knowing and wise."

"It is not fitting that the idolaters should visit the temples of God, being witnesses against their own souls of their infidelity."



TEMPLE OF MECCA.

Considering the resources which have contributed to construct and adorn this shrine of the Mohammedan faith, the great wealth of many nations, and the

centuries which have successively rolled on, each adding the superstitious offerings of religious votaries, it is no wonder that it is magnificent to behold The model from Paradise, the rebuilding by Abram, and its preservation for so many years.

The whole city of Mecca is considered holy ground. but the objects of special adoration are inclosed within a magnificent colonnade, the foundation of which was laid by the second caliph Omer, to prevent intrusion upon the sanctum sanctorum. The space inclosed by this portico is about seven statium. The foundations are broad and lofty, and approached by an extended flight of marble steps, on both sides, without and within. No less than four hundred and eighty-four columns support an arched entablature, which is crowned by a succession of domes, surmounted by glittering crescents. The colonnade is quadrangular, and in the four corners are minarés, raising their tapering spires to heaven, in emblem of the ascending orisons of the faithful, and from whose gilded galleries the sacred imams have, since unnumbered suns have risen and set, proclaimed the hours of adoration.

No gloomy darkness ever enshrouds this structure; for when day withdraws its more glaring brightness, innumerable lamps cast their fitful light around the pillars.

What tales could these marble columns whisper of human hopes, and even holier aspirations; of the wicked schemes of intriguing imams, as with sacerdotal robes and turbans of emerald hue, they traced their cautious way from pillar to pillar, and received and blessed the vast concourse of souls, borne down with the ills and sins of humanity.

ow honeyed their benedictions as they lay their gilded palms on the humble suppliant, who would gladly bestow all his earthly treasures for a sure hope of heaven where his joys would be enduring.

Poor weak mortals! tools of each other, and victims of the calculating; the deceiver and deceived, on the same journey, on the same race course, where the goal is Eternity!

Beneath these domes, and overshadowed by these tall minarés, the poet and the scholar have met to repeat the traditions and romances so peculiar to the glowing imaginations of the Oriental world, and to vie with each other for literary fame; the astrologer and diviner, no doubt the very genii and fairies of Arabian myth, have mingled in the throng.

With what emotion have the deluded victims of superstition and remorse prostrated themselves upon the hallowed ground, and with what ecstatic faith in the rewards of their holy pilgrimage, have the only true believers kissed the dust of the consecrated earth.

Within this beautiful portico, there is a vast space, in the middle of which stands the Caaba itself.

After Adam was driven from Paradise, he begged the Almighty to allow him to erect a Beit-el-maamur, or house of God, similar to the one he had seen there. Therefore the Caaba was let down to Mecca, directly under the Heavenly Temple. This was rebuilt after the deluge by Abram, or as some say, again descended from the celestial realms, where it had been preserved, and has been in the possession of the Ishmaelites, or Arabs, ever since.

The Caaba, or house of God, is a square building of stone, 24 cubits long, 23 broad and 27 high. It is nearly surrounded by a semicircular colonnade, at the base of which is a low balustrade.

Bars of silver, from which lamps are suspended, connect the pillars at the top.

How mystic and beautiful are the glimmerings of these lights, as they glisten on the dark night, in their silver lamps, casting uncertain shadows around the marble columns—their dubious shining conjuring up the shades of the Prophet and his honored descendants, all arrayed in jealous and sacred green to watch the devotions of the multitude, as they surround the shrine.

The outside of the Caaba is covered with rich black damask, which is renewed every year.

The holy imams, pitying the true and faithful, and wishing to ward off from them the dangers of sudden death, and the thousand other casualities of life, bestow a small portion of the covering of this house of God, which has imbibed the sanctity of three hundred and sixty-five days, duration, and, therewith, the power to avert all such evils. A small amount worldly wealth is sufficient to touch the heart of the holy Emir, who grants this precious charm, which, resting in the bosom of its happy possessor, yields to him a sweet repose from the anticipation of sudden trials which befall the less fortunate inheritors of human life.

Outside of this black damask is a band of gold which surrounds the Caaba, and whose lustre is undimmed by time, for it is renewed every year by the sultan of Turkey. The very rain which flows from the roof of this edifice, partakes of its sanctity, and is conducted therefrom by a spout of solid gold, whence it trickles down on the tomb of Ishmael, the head and founder of the Arab race.

Near the Caaba is the stone on which the patriarch Abraham stood, when he was rebuilding the holy temple; and even his very foot-prints are to be seen on the solid piece of rock, leaving no shadow of doubt as to its identity.

This ancient architect, unwilling to deface the walls by a scaffolding, when they were beyond his reach, stood upon this stone, which chance threw in his way; and, wonderful interposition of Allah! the stone raised him when necessary, let him down again, and transported him around his precious work, until the whole was finished!

What a treasure to architecture, more worthy of fame than the undiscovered stone of the philosopher; how carefully to be watched and guarded from the profanations of unbelieving house-builders for all time to come.

Upon the southeast corner of the Caaba is the black stone set in silver, which was dropped down from Paradise.

Like other gems of the heavenly sphere, it was originally white and shining—but alas! its brightness is dimmed, and even changed to perfect blackness, by its contact with human sin. For ever since its removal to this world, it has been polluted by the touch of mortals, and the contact of their sinful lips.

The interior of the Caaba is approached by a silver door, about the height of a man from the ground, to which they ascend by movable steps. There is a single room hung with red and green

embroidered damask, and the roof is supported by four pillars eight feet square, made of aloes wood.

A sweet perfume pervades this apartment, which has been emitted from these pillars ever since Mohammed was born in the holy city of Medina, and silver lamps are suspended, which burn night and day. Near the Caaba are small chapels for the imams of the different Mohammedan sects, who severally bestow their blessings upon the pilgrims.

The agonized mother of Ishmael, wandering in the wilderness, her scanty bottle of water quite empty, having cast her helpless infant under the shrubs, and retreated that she might not see him die, sat at a distance and lifted up her voice and wept.

The dying moans of the infant reached the ears of the angel of God, who, to save the father of a great nation, caused the well-spring of water to gush forth from its recesses in the bowels of the earth.

As the ministering angel wiped the tears from the eyes of the disconsolate mother, she spied the crystal water, and hastened to administer to the fainting child. This same well, called the well of zem-zem, is near the holy house of prayer, and the thirsty pilgrims every year quaff its venerated waters and carry some of it to all parts of the Mohammedan dominions.

Such being the holy places, no wonder that every

Musselman, whether commanded or not, should desire to visit these sacred relics of antiquity.

And were it not forbidden, doubtless the unbelievers also would gladly undertake the same pilgrimage to witness the miraculous preservation of objects which are, some of them, incorporated with their own faith.

Four caravans meet in the city of Mecca, in the month Zil-hidjay, or the month of pilgrimage, every year—one from Cairo, one from Constantinople, a third from the Barbary states, and a fourth from India. The Egyptian caravan waits for the arrival of the one from Constantinople at Redowa near the holy cities. As the Sultan of Turkey holds the possession of the holy cities in his own territories, he is bound to send certain offerings to the shrine, which are the gold band and black damask covering for the Caaba, with a large sum of money to be distributed among the priests at Mecca. A certain kind of money is expressly coined at the royal mint for the pilgrimage, called the Caaba money. It is in gold pieces, and every one who goes to Mecca must provide himself with this circulating medium.

The wants of the numerous poor pilgrims are provided for in part, by an appeal to the superstitions of the populace. A model of the temple at Mecca is paraded through the streets followed by a crowd of

the zealous chanting hosannas in Arabic, accompanied by the music of a drum of antique contrivance.

But few can withhold a tribute. The miser opens his hoards, and the widow adds her slender mite; the grandèe and the slave, one and all, gladly answer the appeal of their fellows, when under a banner of such sacred veneration, and for a cause so laudable as a pilgrimage to the holy shrine of their faith. Rich and poor are busily employed in preparations.

The dervish in his humble robes, needs no costly array. His garb of sanctity, and the renunciation of all the trappings of wealth, open the purses of the more gaily apparelled; and often the rags of a mendicant conceal a full purse, much better filled perhaps, than his, who has spent his all on costly embroideries and richly caparisoned steeds.

The pasha and the efendi arrange their financial affairs, taking care to carry costly offerings, and largesse, wherewith to impress the multitude with their own greatness.

The ladies of the harems, in like manner, collect their jewels, their perfumes, in a word gifts of all things esteemed rare and precious, that they may not go empty-handed to the holy temple.

The merchants pack up their silks and rich stuffs

of all sorts, and prepare for edification both temporal and spiritual.

Considering the immense throng of pilgrims, what must be the din of preparation throughout the Ottoman dominion?

Constantinople, its sultan, its treasury, its inhabitants high and low, its ladies, its saints and beggars—even the lisping children are whispering, God is great, Mohammed is his Apostle, and the Caaba is the house of God. The Egyptian viceroy is assembling his horseman and his camels at Berket el Hadge; the Maghrubees, or Barbaresques, are sharpening their scimitars, and preparing as if for war. India's wealth, her pearls, shawls, and rubies, and stately elephants, are slowly wending their way to the shores of the Persian Gulf, where at el Katif, on the Arabian side, the old sheikh is tarrying with his herds of camels, to sell or hire them for the passage of the desert.

The holy Mecca is thus, for several months at least, the theme of all classes of Mohammedans.

At length the day arrives to begin the journey so fraught with blessings temporal and spiritual.

The conductor of the Constantinople caravan, called the *Surré Emminee*, or the trustee of the pilgrimage, proceeds to the palace, to receive his com-

mission from the sultan; and to him are consigned all the treasures destined for Mecca.

All hopes of worldly aggrandizement are henceforth renounced by this dignitary; for having once imbibed the holy atmosphere of Mecca, his future aspirations are supposed to be only heavenward. He therefore, upon his return, generally retires to Damascus, where, nearer to the shrine, and in a clime more genial for holiness, he awaits his translation into that Paradise, of which his earthly honors are the type and foretaste.

Quitting the august presence of the "Thrice happy lord of the refulgent Mecca," the Surré Emminee goes to the Porte, where he takes leave of his former colleagues in temporal greatness, and thence to the gate of the Sheikh-ul-Islam, who grants his blessing on the enterprise.

The pilgrims and others collect about him, and they proceed to Bahchai Capusoo, where a steamer is waiting to transport them over to Scutari, in Asia.

There, all along the route, are multitudes of people waiting to see the procession.

The insignia of the Surré Emminee are borne before him; two long poles, to which the expressive horse-tails are attached, and the *Pasha of two tails* follows on a beautiful Arabian charger.

The treasures destined for Mecca succeed on a

train of camels, all bedecked with ribbons and spangles. But this world's grandeurs are bestowed unequally even to these patient animals; for there is one of their number who outshines all his fellows. A venerable camel is covered with trappings enriched with precious stones of rare and sparkling lustre, for on his back he carries the sacred Koran extravagantly bound, and enclosed in a golden box set in brilliants; the gift of the sultan to the temple.

Happy is this distinguised animal, and his companions also, if they survive the pilgrimage and return; for, like the Surré Emminee, they are exempt from all future toil in this work-day world; and when Death at last claims them for his prey, they enjoy the honors of a burial, where no rude dogs or vultures can disturb their remains.

The Validé Sultan, or the mother of the sultan, reclines in her Tahtravan, a sort of elongated sedan chair, which is suspended on long poles between two camels and magnificent in proportion to the high rank of its occupant.

Mussulman women and children follow, in huge panniers, suspended on the sides of camels, horses, and donkeys.

Indeed, the good fathers and husbands of the Osmanlis are ever anxious to ensure to the female portion of their families high places in the celestial

regions; and they are generally accompanied by their harems.

"It is incumbent on him whose family shall not be present at the holy temple, to fast three days in the pilgrimage, and seven when he is returned; they shall be ten days complete."

And the same period of fasting is enjoined upon him "who findeth not anything to offer" at the shrine.

Mohammed himself set an example in this respect; for when he encompassed the Caaba, he was accompanied by his family, and his wife Kadijah, who, with his daughter Fatima, were two of the four women whom he pronounced to have attained a state of perfection on this side of the grave.

Trains of servants, led horses and camels, swell the concourse; and the whole is protected by a body of cavalry.

About six miles from Scutari, there is a fountain which bears the name of Iraluk Cheshmaysee, or the fountain of separation.

Thus far a number of friends and relations have accompanied the pilgrims; but, as in the journey of life, none can carry their loved ones with them into the celestial regions, so these travellers who are on an emblematic pilgrimage must now sunder strong ties, and loosen their hearts from earthly affections.

Fountain of parting! how are thy streams now

accumulating, as the pearly drops of human woe trickle in among thy waters; how many days must pass ere those waters regain their crystal brightness, now all turbid with the crimson gushings of the heart blood of fathers, mothers, wives, husbands, and children!

Sadly they part: some turn their faces homeward with bitter sighs, while the pilgrims pursue their course, every advancing step widening the distance, till their clouded eyes can discern no further traces of the severed.

Even as faith reveals to the dying the glory of a celestial world, and reconciles the most trembling to a passage from the dim scenes of Earth; so does superstition foreshadowing the hour of mortal dissolution, display an earthly temple as the vestibule to the heavenly.

With eager steps, the pilgrims now press onwards, till they reach the most ancient and beautiful city of Damascus; where they halt for the caravans from Bagdad, Aleppo, and the neighboring towns. Time-worn associations flit about this monument of the wealth of the earliest founders of cities, after the universal deluge.

As the descendants of the great survivor of the wreck of the antediluvian world sought out a portion of the wide expanse of uninhabited, and as yet

uncultivated earth, this lovely valley of nature's own handiwork seemed to invite their tarrying, as it lay in calm repose, all fresh and verdant from the great waste of waters. Perhaps they discovered the ruins of a great city, the remnants of ancestral wealth; or the relics of the luxury and degeneracy which brought about the awful destruction of the victims of the flood.

Rapidly rose the proud city, and was famed even at the time of the first battle of which there is any record, of the five kings against four, the great Chedorlaomar and the kings of Sodom and Gomorrah, when the patriarch Abram went to rescue his nephew Lot, who had been taken captive.

It was the birth-place, too, of Eliezer, the steward of Abram, who must have been a man of superior attainments, as he had the care of all his master's possessions, and even of the betrothal of his beloved son Isaac.

This ancient capital of Syria did not escape the enthusiasm of Moslem conquest, and the great Saracen generals, Abu-Obeidah and Khaled, took possession of the famous city, after a slaughter of 50,000 infidels, during the reign of Abubeker, the successor of Mohammed, A. D. 633. Damascus now became the capital of the Ottoman dominions, and their pride and glory; for they boast *Evvely sham, Akhery*

sham, or, that as they had their beginning in Sham or Damascus, so there also, they will have their end. So precious do they esteem this city, that it is styled the pearl surrounded by diamonds, and the gate of the most holy Mecca.

Here, then, at the most beautiful gate, do the pilgrims to the sacred shrine delight to repose awhile, their senses ravished with the loveliest enchantments of nature. Their eager vision extends over vast plains of richly waving foliage, mingling with its emerald hues, the brilliant tints of the citron, pomegranate, and fig. Sweet odors of aromatic freshness pervade the balmy air, while luscious and juicy fruits revive their thirsty senses. Over this vast and exquisite prospect, tower tall minarets and graceful domes with glittering crescents, proclaiming as far as the eye can reach, the sway of Mohammed Ressoul Ullah.

But there is yet a weary way to the shrine, and the zealous throng, now swelled to a vast multitude, renew their journey. If the weather is very oppressive, they encamp in the day-time, and proceed by the light of innumerable torches at night.

How mysterious the pageant, stretching its long train over the barren and trackless sands. The camels, with stealthy step, waving their long necks slowly and majestically; now and then the Arabian coursers neighing in wearied restlessness, break the silence.

Then a voice chanting a hymn of praise, and anon, a shout or chorus from the multitude. Now all is still, and fitful shadows glide along side by side with the wanderers, as the bright jewels on the camels glisten in the torch-light.

The caravan has passed, leaving in its track many palpitating forms, panting on the sands for that breath



CARAVAN OF PILGRIMS.

of life, which is rapidly exhaling from their bodies.

So weary a way—sometimes no water to quench the thirst, which rages in proportion to the scarcity of its antidote; fatigue adding its prostrating effects day by day, no wonder that many of the way-worn pilgrims are transferréd to the Heavenly Temple, without a sight of the earthly.

The caravan from Cairo is also moving onwards, made up of a motley multitude, headed by the Emir Hadgee, who is appointed by the pasha of Cairo, and receives great emoluments from his office. Every pilgrim pays him a certain sum for the enregistering of his name and property, and the possessions of all those who die on the road, are also his perquisites. He is the governor of the pilgrimage, and is judge and jury in all matters of dispute. The Egyptians always carry with them the tomb of Hassan, and accompanied by cavalry and artillery, they proceed as far as Redowa, near Medina, where they are to meet the Constantinople caravan. About two days' journey from Cairo, they arrive at a place called Miz-Haara, the ancient Marah of the Israelites, where, when the people murmured at the bitterness of the waters, Moses cast a tree into them, and they became sweet, of surpassing sweetness to all thirsty pilgrims. Thus they travel over the same wilderness as their ancient predecessors, encamping in the very spots selected by Moses for the tents of the chosen people of God.

After these caravans meet, they proceed, a vast multitude, to a village about sixty miles from Mecca, where is Abram's mountain, on which he erected the altar to sacrifice his son.

On the top of this hill is a mosque, where an old

sheikh resides, who, as the pilgrims halt, stands on the brow of the hill, and delivers an address to them on the importance of the duty they are performing, reminding them also of the blessings in store for all zealous Mussulmans. To what an immense audience does this lonely old man once a year proclaim the tenets of the Koran, and how eagerly do their thirsty souls quaff the water of everlasting life as he dispenses it.

Now the Emir Hadgee conducts the pilgrims one by one to the feet of the sheikh, as he stands in the mosque on the top of the hill, Rabiie. As they enter one door and pass out at the other in rapid succession, each one is touched by the divining rod in the hands of the old sheikh, and the burden of all their past transgressions rolls from their backs, as he pronounces the words, "May sin here leave thee."

Lightened from the pressure of sin in every form, they run swiftly down the hill, and bathing their hands and faces in a stream which flows below, they become renewed, men, women, and children; and prepared to gaze upon the holy city of Mecca, which is not far distant. Now turning their faces to the shrine, the true believers hasten on their way; sometimes halting at the tomb of Eve, which is at Giddeh, the port of Mecca.

This illustrious and ancient mother of the human

race must have been a dame of fair proportions; for her grave measures, from the head to the foot stone, no less than twenty-five yards, or seventy-five English feet. If she was of such exceeding stature, what must have been the dimensions of our great parent Adam, or what lofty personages must have been the *giants* of those days.

After travelling about three days longer, the domes of the Holy Temple are descried in the distance; when the multitude with mad delight prostrate themselves on the ground, and kissing the earth three times, proclaim with tremendous clamor, La Illah! Ill Lallah! Mohammed Ressoul Ullah!

There is no other God but God! Mohammed the Apostle of God!

The artillery is now fired to announce the arrival of the caravans to the inhabitants of Mecca, who, headed by the Shereef of the city and all the Imams, immediately proceed to meet the pilgrims, and conduct them within the sacred precincts.

Those who possess but scanty means, encamp without the city, and others are accommodated at khans, which are very numerous.

The next thing is to visit the bath, and thus purify themselves for the ceremonies at the temple—"I will wash my hands in innocency, so will I compass thine altar, O Lord." Having invested themselves in the

ehram, or covering of crimson woollen shag, which is always wrapped around the person on this occasion, they proceed to the Caaba.

Mohammed having performed these same ceremonies, his followers have ever since imitated his example.

Immediately after the Prophet took possession of the city of Mecca, he proceeded to the Caaba. There he stood upon the roof of the house of prayer, and proclaimed the first *ezan*, or call to prayer, at noon-day.

He then commenced his adorations at the shrine, by first kissing the black stone in the corner, near the door of the Caaba, then he proceeded to compass the building seven times, and then again kissed the sin-atoning stone. When the Caaba was let down from heaven to Adam, he requested that it might be so placed that he could compass it as he had seen the angels do. Ever since the creation, the number seven has had a mystic signification, and its sacred meaning is demonstrated in these devotions of the faithful. Mohammed then proclaimed to the people from Mount Arafat, the manner in which they were to perform the ceremonies at the Temple, and went to the valley of Mina, where he threw seven stones at the devil, every time pronouncing the words, Allah Ikbér! Allah Ikbér! God Almighty! God

Omnipotent, as did Adam and Abraham, when the great Adversary interrupted their devotions.

The enemies of the Prophet account for the accumulation of stones in this valley by the following story.

It is well known that Mohammed was assisted in the preparation of the Koran, by an Armenian monk, by name Serkiss. When their work was completed, the Prophet wished to attest it by a miracle.

He accordingly persuaded Serkiss to descend into a deep well, while he called all the multitude to assemble. Holding a blank book in his hand, he declared that if the Koran was indeed revealed from Heaven, he would drop this blank-book into the well, and Allah would send it up all written and inscribed.

The book descended, and Serkiss sent up the one he had already prepared. "Now," said Mohammed, "let each man cast a stone into the well, which will be a monument to the world." Whereupon every one of the great concourse cast a stone, and thus effectually prevented Serkiss from appearing to contradict the miracle. Ever since that time, the pilgrims have helped to accumulate these stones, until a vast monument, indeed, has been erected.

The Prophet now offered the sacrifice of sixty-three camels, according to the years of his own life, shaved

his head, and having run seven times between the two hills Safa and Merwa, in imitation of Hagar searching for water, he completed the holy ceremonies.

According to this model have the pilgrims continued, ever since his time, the performance of these superstitious devotions.

The holy duties of the shrine being over, after a few worldly cares are disposed of, the now self-satisfied travellers turn their footsteps homewards. Purified, and set apart, henceforth the chosen of Allah, fearless of all danger, as if within the shadow of the eternal world, nothing intimidates the followers of the Prophet, as with the greatest self-complacency they anticipate the rest of their sojourn in this lower world. Many have sacrificed all their earthly possessions, but are they not sure of the imperishable riches of paradise. With eager fondness, they embrace once again friends and relations, while the odor of sanctity exhales from their sacred persons. With what panting bosoms and restless vision do the friends search among the remnant returned from the wanderings, for dear and familiar faces; and human wailings rend the air, as they are told that brother, sister, and husband, lie whitening on the sand, long ere this the prey of the vulture. The happy father clasps to his breast his precious offspring, and with sweet complacency, ties around its neck a morsel of

the holy covering of the Caaba, so sure the charm, and obtained at such infinite perils. The pilgrims are surrounded, and with jealous caution they bestow a few drops of the water of the holy well Zem-Zem, which glides down the throats of the faithful like the oily fountains of Paradise.

The weary camels even linger out their lives in luxurious idleness, retired from oppressive service, with an air of unconscious sanctity and repose.

Henceforward, the glorious title of Hadgee, belongs to the returned pilgrim; no razor profanes the beard, and the very door of the house, by its hue of the Prophet's robe, the sacred green, proclaims the rank and holiness of its master.

The Hadgee, with long and solemn face, never wearies of recounting his wonderful adventures, portraying with ecstasy, the splendors of the shrine, detailing with holy rapture the ceremonies and devotions, until the flame of superstitious zeal is enkindled in every bosom, and their spirits yearn for the sweet sanctity and all-atoning atmosphere of the most refulgent Mecca—and many vows are made that in the coming year, their footsteps shall surely be thitherward.

Such, then, are the illusions which beguile life's wearisome journey to the followers of Mohammed; such the stepping-stones to their future Elysium.

Thus the tortures of conscience are eased, and thus does superstition stand fully armed at the portals of the soul.

Few, indeed, are the members of the great human family, who dare to combat this enemy to moral greatness; and how small the number of those, who renounce her sway. Chained down to creeds and dogmas, the mind of man seldom soars above the atmosphere of human inventions, but relyingly lingers in the leading strings of bigotry, in one form or another.

Thus is constituted the Practice of the Mohammedan Religion, viz., Ablutions, Prayers, Alms, Fasting, and the Pilgrimage to Mecca, which are denominated *Farz*, or obligatory. There are, however, many other traditional observances termed *Sünnet*, which as the Turks are Sünnees or traditionists, they have incorporated with their religious duties, such as circumcision, and many other rites. These rites, whose observance is only optional, are, however, performed with as much zeal and ceremony as those required by the Koran. Although the ceremony of circumsion is not alluded to in the Koran, and therefore not indispensable, yet it is a custom generally observed, and is performed when the child is able

to pronounce the formula of faith "La Illah, Ill Allah, Mohammed Ressoul Ullah," or is about the age of seven years.

This is a great festival, and when the sultan's children, or those of any of the grandees, are the neophytes, a general invitation is extended to other candidates. Music, dancing, and feasting occupy the minds and distract the thoughts of the numerous company, young and old, during the week devoted to this ceremony.

CHAPTER VII.

PRINCIPLES OF THE TURKISH GOVERNMENT.

A PEOPLE descended from nomadic tribes, and, until very recently, severed from foreign intercourse, would naturally retain its simple and national type. Besides, the peculiar bond of an exclusive faith, would still more tend to the preservation of ancient and characteristic usages.

Thus the Osmanlis have, with hitherto but few deviations, preserved their identity as an eminently patriarchal nation. As the son recognized the parent to be the governor and controller of his career, the fountain of experience and wisdom, and rendered to him a willing and natural obedience; so the people, needing such a fatherly care and control, were ready to invest one of their number with this authority.

Every system has its centre. The sun rules in the heavens—and the great mass of humanity seek a centre, around which to rally. The wonderful mag-

netism of mortal emotion tends to a common point, as surely as the needle to the pole. Thus some species of monarchy, whether elective or hereditary, seems inevitable to a multitude of beings, cast in human mould.

Tribes were instituted in early times, each with its patriarch or petty monarch; and when, for mutual strength or by conquest, these various tribes were combined, the monarch, with increasing subjects, became more powerful and distinguished.

When the wandering Tartars embraced Islamism, their chief becoming the successor to the Caliphate, was not only their temporal, but spiritual head. These two elements of power, church and state, endowed the monarch with unlimited sway, beyond whom there could be no appeal. The simple patriarch now becomes not only the father of his people, but the representative of Allah; the sole controller of life and death, property and religion. Years, even centuries, roll on, the scimitar gains nation after nation, fertile territories and treasures to the followers of the Crescent, and innumerable multitudes swarm around the standard.

The Padi-Shah, or ruler of this vast concourse of men, the absolute owner of the domain far and wide, now rejoices in the adulations of his superstitious subjects, who acknowledge him as the

"King of Kings, and Lord of Lords; Ruler of the East and West, and of all parts of the world; Prince of the Holy and chaste city of Jerusalem; shining with the brightness of God. Thrice happy Lord of the refulgent Mecca. Tamer of infidels, and the scourger of the unbelieving race of Christian vassals. Lord of the White (Mediterranean), and the Black Seas. The most mighty and invincible Sultan, who has power from God to rule all people with a bridle."

Many other similar titles are bestowed upon him, which, though they may seem somewhat bombastic, or even ridiculous, in these days of equality and freedom, yet are not unparalleled in some of the more civilized realms of modern Europe; nor without their legitimate influences upon the subjects of this potentate.

In order to illustrate the wonderful effect which the assumption of such high-sounding appellatives has upon the general mass of the people, I will relate an incident which happened to myself:—

During a recent sail on the Bosphorus in a cayik, and immediately after the arrival of the allied fleets, I thought to amuse myself with some political chit-chat with my boatman. As I was remarking about the assistance of the Allies, the simple-minded, but thorough Mussulman, was very prompt in solving the mystery of this unheard-of political combina-

tion; why should two sets of giavours combine with the true believers, against a third?

The reason seemed plain enough to him. The French giavours had a new king, and since the Padi-shah is the "Prince of Princes, and Lord of Lords," in order to merit at his hands the consummation of royalty, they had come to fight for him, bringing along England to intercede for them.

CHAPTER VIII.

THE ADMINISTRATIVE GOVERNMENT.

ALTHOUGH the power and authority of the sultan is unlimited, and his sway entirely arbitrary, the disposal of affairs is naturally consigned to various officers. The two principal of these are the Grand Vezir, and the Sheikh-ul-Islam.

The Grand Vezir was formerly called Lala, or Tutor, because he was the sole adviser to his majesty, and as he exercised the civil functions of the executive, he was styled "Vekili-Mutlah," or vicar absolute. He therefore enjoyed all the rights and immunities of his imperial master—to the entire control of property and life itself.

He used to head the army in time of war; make all appointments to office; give audiences to the foreign ambassadors, receive and answer their memorials; and he only, of all the ministers of the realm, had free access to the royal presence. As he was amenable to no tribunal, his only forfeit being his own

head, and his worldly possessions, it was his policy to render the person of the sultan inapproachable—between whom and his people, a mystic veil seemed ever to depend. By degrees, the monarch, who should have been the father of his people, removed from all intercourse with his subjects, became only the shrine of their superstitious devotions, the deity of their worship, the proxy of Allah; while the real administrator of the realm, was the selfish, ambitious, scheming, and blood-thirsty Grand Vezir. Even on Fridays, as his majesty appeared in public on his way to the mosque, he was so surrounded by pomp and royal pageantry, as to be almost invisible. But since the promulgation of the Tanzimat or reformation, an entire change has been effected in the administrative department, and a substantial check imposed upon the Grand Vezir, whose former prerogatives and immunities have been much curtailed.

There is now a council attached to each department, which deliberates upon the various measures proposed. A grand national council, established on a somewhat European system, called the Medjlissi-Wala, or senate, composed of the dignitaries and notables of the nation, and presided over by a Reiss or chief of its own, controls the affairs of the nation in general. Its duties are to prepare the laws; establish or revise the basis of the taxation; regu-

late the revenues and expenditure of the government; to draft the instructions for the governors of the provinces; to try all treasonable acts and crimes committed against the state; to correct the abuses of the functionaries; to attend to the complaints of citizens brought against the different agents or authorities; to draw up sentences for criminals, which are either maintained or modified by his majesty, etc. etc.,

There is another council called the Medjlissi-Khass, or special council, which, being composed of the ministers of the different departments, may be termed a cabinet, or privy council.

The Grand Vezir, as prime minister, presides over this. These two councils together, constitute what is termed and generally known as the Baabu-Aali, or the Sublime Porte.

Baab is the Arabic word for gate, or *porte* in French. Ever since Mordecai sat in the king's gate, and perhaps long before his time, all the places of public administration in the East, have been designated by this term. For instance, Baabū-Sheik-ul-Islam, is the Superior Court; Baabū-Serasker, the war department, and in contradistinction to all the other courts or departments, the government of the Ottoman empire is denominated the Baabū-Aali, or the supreme gate or court; a term of similar signifi-

cance, with the Court of St. James, the Tuileries, or the Government at Washington.

Thus it will be perceived, that the original autocratic government has now been reduced into a form of bureaucracy.

The vast empire of Turkey, partaking of the territories of no less than three continents, is divided into thirty-seven Ayalets or provinces; each Ayalet being sub-divided into Livas or counties; and each Liva into Kazas or townships. These provinces, counties, and townships, are respectively governed by Valis, Kaimakams, and Müdirs.

The governors, etc., of these provinces, formerly enjoyed in their respective domains the same absolute authority as the Grand Vezir, and answered with the same forfeiture of their heads and property for their misdemeanors. But of late years, the same check has also been put upon their powers, as in the central government, by the establishment of councils, &c.

All the ministers and governors of Provinces are now appointed by the sultan, and the secondary places are filled by the appointment of the Grand Vezir.

When his majesty designs to elevate a person to the office of minister of the realm, one of the

chamberlains of the palace proceeds to summon the individual to the royal presence, where he is invested in his new office by the bestowal of the Nishani-Müshir or the badge of rank in brilliants, which is suspended around the neck; and an Iradé or Edict is granted him by the Sultan. He then proceeds with much pomp and ceremony to the Porte, where he is immediately recognized, according to the royal commands. He is met at the foot of the stairway by the Grand Vezir in person, who bows to the edict presented to him by the chamberlain with as much reverence as if it were his royal master himself. Holding the document over his head, the viceroy enters the grand council chamber, where he reads it in a loud voice, and the ceremony is concluded by an extempore prayer, offered by the mufty of the council—and the new minister is conducted to his *gate*, or his own department.

When they are deposed from office, the royal chamberlain appears, demanding the *Nishan* which is immediately relinquished.

CHAPTER IX.

THE POLICY OF THE GOVERNMENT.

THE policy of the government has hitherto been *centralization*, that is, to draw the mass of the people from the frontiers to a common centre, in order the more readily to suppress any rebellion; and by depopulating the borders, to prevent the approach of foreign invasion.

Besides, even while consigning the inhabitants of the provinces to the arbitrary control of the governors, a certain degree of awe and ready submission might be inspired towards the central government, which could, at pleasure and option punish, with one fell blow, the very ruler who was regarded as omnipotent in his own territories.

Also, it was with ulterior designs, that such a degree of laxity was tolerated. The distant and provincial authorities, in grasping all within their reach, and oppressing the people under their control, were

able to amass great possessions for themselves; but they were amenable to the supreme power, which availed itself of its prerogatives to judge and condemn, upon the slightest accusation, and to confiscate and appropriate the spoils, with the semblance of justice itself—as if avenging the wrongs of an injured population.

Notwithstanding, there was often an assumption of independence in many of the provincial authorities, who succeeded in maintaining the dignity of Déré-Beys or Feudal Barons, such as Tchapan-Oghlou, Tepelene, and Mehmed Aali.

The consequence has been, that as you receded from the seat of government over the vast tracts of territory, the very limited internal communications, combined with the independence and rapacity of the governors of the distant provinces, produced anarchy, misrule and misery, in frightful ratio. Some amelioration has been attempted of late by the Tanzimat or reformation, and the establishing of roads and post-offices, councils, &c.; but the spirit of centralization still pervades with all its legitimate evils.

Another equally pernicious error in their policy, was the idea that it was better to employ the heads and hands of the people in foreign wars, with the view to keep them constantly occupied, and to maintain a military ardor. Although this system contri-

buted vastly to the extension of the empire, yet sad experience has developed its injurious effects. For constant acquisitions so enlarged their dominions and inflated the soldiery, that the very sultan began to tremble on his throne, until the destruction of the janissaries became indispensable for the preservation of the empire.

This famous military body was created in the reign of Sultan Mourad, the son and successor of Orkhan; and it was notorious for many centuries, till they were at last destroyed by Mahmoud, the father of the present sultan.

The janissaries are so interwoven with the past and present history of Turkey, that it does not seem amiss to give here a slight sketch of their origin and downfall.

CHAPTER X.

HISTORY OF THE JANISSARIES.

The Janissaries were first institute for the protection of the throne and person of the sultan; the army being then composed of the victorious Tu mans, who had become turbulent, and w take the reins of government into their own A new militia was consequently insti composed of young prisoners of war, who were brought up in the Moslem faith: and, in contradistinction to the existing army, were denominated Yeni-tcheri, or new soldiers.

With the design of giving more solemnity to the new order, the founder resorted to the aid of religion, and they were blessed by a famous sheikh, Hadji-Bektash,* who extending his arms over the troops,

* Some historians attribute the origin of the janissaries to Orkhan; at the same time all agree that they were blessed by Hadji Bektash—forgetting that the said sheikh was only contemporary with Mourad, and not Orkhan

invoked the blessing of Allah, and predicted their future victories, pronouncing these words:

"Let them be called Yeni-tcheries. May their countenance ever be bright! their hand victorious!



Full Dress. JANISSARIES. *Undress.*

their sword keen! May their spear always hang over the head of their enemies, and wheresoever they go, may they return with a white face!"

Their uniform consisted of loose trousers, and long, flowing robes, tucked up. Their head-gear, when in full dress, was very peculiar. A round cap of grey felt, with a long piece of the same hanging behind, in commemoration of the loose sleeve of the saint, which was suspended over their heads when he extended his arms to bless their institution.

They were armed with sabres, scimitars, pistols, yataghans, muskets, constituting, as it were, a peripatetic model arsenal.

Their mode of warfare was quite primitive; each fighting on his own responsibility.

From their earliest years, these Christian slaves snatched from the bosom of their families, were inured to all sorts of hardships, and to perfect resignation to the will of their superiors. They were diligently trained in the art of war, and every trace of their parents and native country being obliterated from their minds, their only aim was to promote the interest and glory of their lord and sultan, and they were, for many centuries, justly distinguished for the excellence of their discipline, and for their indomitable courage.

But, owing to their constant successes, they at last began to consider themselves invincible, and by degrees becoming insolent, respected neither the laws nor even the sultan himself. They thus turned

that power, which was originally the defence and glory of the country, to its ruin and destruction; and many were the sultans who fell victims to their audacity and rebellion.

Sultan Selim III., in his attempt to reform them, was sacrificed to their fury.

They were, in reality, the ruling power in the country: dethroning sultans, and taking off the heads of ministers at their will. They were upheld in all their excesses by the people, from a dread of their vengeance, many of whom, from motives of personal safety, even enlisted as honorary members of their corps. For, even the assassin could find a secure asylum in their barracks, from which no power or authority could claim him.

Nothing was sacred in their estimation; families dared not to venture abroad without a janissary escort; and, on this account, the different foreign embassies were always accommodated with two or three of their number, which custom is still in vogue; though Kavasses, or Turkish police officers, have been substituted for the janissaries of former times. Even the royal harem was not safe from them, and neither life nor property were secure from their depre-

Besides their regular rations, their pay was at the rate of from one asper to twenty, according to their

rank, per day. An asper was, at that time, equal to one cent of Federal money. But they had various ways of increasing their personal revenues.

They assumed a peculiar style of taxing the peaceable citizens, by carelessly tossing their handkerchiefs at them, with an intimation that their pockets needed replenishing, and none dared to return the handkerchief without a tribute tied in one of its corners.

Those who were stationed in the city as metropolitan guards, generally contrived to amass a quantity of mud before the guardhouse, which they would ask all the rayahs who passed by, either to sweep away, or contribute something for its removal.

The day of their revolt was most memorable, and our own janissary boatman coolly put the number and mark of his regiment upon the street-door of our residence, as an intimation to his comrades that the house was already appropriated by one of the brotherhood.

Assassination was a matter of frequent occurrence in those days. The father of the writer once narrowly escaped with his life.

He happened to be passing by a shop, where a janissary was examining a yataghan with a view of purchasing it.

"Stop," cried the janissary, to him, "come here, I want to test this blade on you."

He knew the character of those villains too well to suppose that the rascal was joking—as a forlorn hope, he indifferently remarked, "that it would be hardly worth the while to try such an exquisite blade on my old tottering body," at the same time suggesting, that it would be better for his excellency to accept the sword as a gift, with the view of trying it on some worthier subject, and throwing the money to the merchant, the old gentleman very suddenly

Imbued with the wildest fanaticism, and with all the prejudices of ancient times, and habituated to command rather than to obey, these janissaries constituted the most effectual barrier to all progress or national reform.

Indeed, their outrageous conduct was often the principal cause of war with foreign nations—and a stigma upon their country.

Any monarch, then, who appreciated the real interest of his subjects, and could anticipate the future downfall of his country, would be impelled to annihilate this scourge.

Eternal gratitude is due to the illustrious Mahmoud, who at last, accomplished this task. A man of remarkable energy and discernment, more inspired

with the spirit of civilization and modern reform than any of his predecessors; with a determination and perseverance unparalleled in the history of his country, Mahmoud effected this *coup d'état*, and has justly been designated of "Glorious memory."

He first gained over to himself the renowned Hüssein Pasha, who was then the Agha or chief of the janissaries; then Kara-Jehennem or Black-Hell, the chief of the artillery, and Bostângy-Bashi, the head of the life-guards; with the co-operation of these personages a system of military reform was ordered, requiring all the soldiery to be regularly drilled, and to adopt a certain uniform better suited to military life, than the flowing robes and cumbersome head gears they had hitherto worn.

The artillery corps and the life-guards cheerfully submitted to this order, but the janissaries considered this change of costume as an innovation upon long established customs, and averse to any military discipline, there arose great dissatisfaction among them; and, as usual, they commissioned the Kool-Keahiassi, their representative, to remonstrate with his majesty, upon whose refusal to listen to their murmurs, they determined on rebellion.

Having no suspicions of their chief, Hüssein-Pasha, according to his counsel and public proclamation, the janissaries all assembled in their own barracks,

at the great square of Et-Meydan, nearly in the centre of the city, to be in readiness to resist any attempt on the part of the sultan, to enforce his edict.

The sultan being informed of this circumstance, he, on his part, issued a proclamation that all good Mussulmans should repair to the holy standard of the Prophet in the court of the seraglio.

This standard is never brought out except in cases of great emergency, and no Mussulman would refuse to repair to it when summoned. Accordingly all the Mussulman citizens, the artillery and the life-guards, who hated the janissaries, assembled at the seraglio and proceeded in a body to the great rallying point of the rebels, where they met with a warm reception from the barrack windows of the janissaries, who, confident in their own sheltered position, were sure of a glorious victory.

But they were soon undeceived; for, by the order of Kara-Jehennem, two field pieces had been slily transported to the very doors of the barracks, whose first discharge shattered the gates and prostrated hundreds of the rebels.

The janissaries now desperate, rushed to seize the cannon, which were just reloading: and had it not been for the heroic action of Kara-Jehennem at this critical emergency, all would have been lost. The

brave general perceiving the nature of the affair, and although wounded as he was in the thigh, promptly jumped from his horse, and seizing the torch, instantly applied it to the cannon, and thus baffling the attempts of the assailants, soon turned the scale of fortune.

All resistance was now rendered futile by the barracks being set on fire, when amidst shrieks of agony the miserable wretches were, on the 15th of June, 1826, destroyed. Many among them were allowed to effect their escape, with the design of sparing the innocent. The most dangerous of their number were afterwards arrested and sent to the European castles on the Bosphorus, where their doom was sealed by the bow-string, and thus perished this formidable scourge of the Ottoman Empire.

Many censures and much opprobrium have been cast upon the memory of Mahmoud for this act of consummate destruction. He has been stigmatized as cruel and blood-thirsty, whereas his whole country was groaning under a scourge of tremendous power, in the shape of an unlicensed soldiery.

Day by day, the monster grew in strength, and threatened the utter annihilation of both sovereign and people. What greater act of humanity then, than to crush the Hydra with one fell blow.

By this act Mahmoud not only established his own

sovereign authority, but bursting, for the first time, the bonds of barbarism, made a bold stride towards the platform of civilization, and the fraternity of the world. But for Mahmoud, Turkey would, perhaps, have, ere this, been only a record of the past.

The army was immediately re-organized, and the soldiers were trained in European tactics, by distinguished foreign officers.

They attained great distinction as infantry and artillery-men, and still greater progress would have been made in military science, had it not been for the intrigues of Russia, who, just at that period, availing herself of the forlorn condition of the country, found a favorable opportunity for declaring war.

The Allies of the present day, not discerning the Muscovite cunning, were quiet spectators of the affray, and became as it were silent partners in the shameful treaty of Adrianople, for which they have since paid so dearly.

But the janissaries were not the sole barriers to the civilization of the country. The Ulema, or the expounders of the faith, have exercised even greater influence over the minds of the superstitious people, through their unlimited spiritual authority.

CHAPTER XI.

SPIRITUAL BRANCH OF THE GOVERNMENT.

TURKEY is a country where church and state are most eminently combined. The standard of every measure or act is the Koran; the administration of affairs, both civil and religious, must, therefore, be in conformity with the precepts of that sacred book; but since that book does not provide for all emergencies, and in many instances is not even explicit, those who make the Koran their special study have ever been consulted, and all matters referred to them for examination and sanction.

The entire body of these ecclesiastics are denominated the ULEMA, or learned (in the Koran), and their expositions are termed *Fetvas*. These Fetvas constitute, as it were, the statutes of the state.

The sanction of these doctors in every measure being essential, each civil tribunal is supplied with one of their number, in order that their acts may be valid. Hence, even the Grand-Vezir, who only

represents the sultan in temporal matters, is associated with the chief of the Ulema, viz., the Sheikh-ul-Islam, who, on his part, personifies his majesty in spiritual affairs. Bearing the title of *Fetvayi-Pena*, or the Grand Expositor, his approval is necessary



ULEMA.

even to the measures of the great viceroy himself, for no law can be promulgated without his sanction.

Considering then the importance attached to the

study of the Koran, and the benefit derived from a full knowledge of its spirit and contents, which constitute the basis of the law and government, many have been induced to adopt it as a profession.

There are no less than forty thousand of these Ulema in Constantinople.

These men are of very low origin, and are generally the sons of poor peasants. They come to Constantinople and enlist themselves as *Softas*, or students of divinity or law, which are synonymous terms, in one of the principal mosques, where they go through a regular course of study.

They receive no salary, but are allowed one loaf of bread a day, and partake of such food as is gratuitously distributed to the poor from the *Imarets*, or charitable institutions, which are attached to all the principal mosques.

When they are proficients in writing, they are allowed to copy the Koran in the original Arabic, which it has hitherto been considered sacrilege to print or translate. And by the sale of these copies they gain a livelihood.

They are afterwards promoted either to the office of Imams, officiating priests, or to that of Kadis and Mollahs, district judges, or Muftis, or expounders of the law. The acme of their ambition is to become either Molla-Hunkiar, chaplain to his majesty, Kazy-

ul-Asker chief justice, or Sheikh-ul-Islam, high pontiff of the realm. This latter personage is considered by the Mussulmans as an undoubted oracle in all instances.

Though the sultan is the head of both church and state, yet the Sheikh-ul-Islam being appointed for life, and exempted from capital punishment, his authority, through the superstition of the people, has been most arbitrary, and even sometimes controlled the actions of the executive; and it has only happened in our day, that in order to assert the entire supremacy of the sultan, the Sheikh-ul-Islam has, for the first time in the annals of the nation, been deposed from his sacred office, and another substituted in his place.

The Ulema are not supported by the government, but by the income of the mosques, which are largely endowed by religious devotees. Those who are in the civil employment, receive, however, fixed salaries from the state, in addition to their own ecclesiastial income.

The real estates owned by the mosques are immense and beyond calculation. They are called *Vakuf*, in contradistinction to other lands of the government, termed *mülk*. These vakuf lands, which comprise more than two-thirds of the empire, are sold as under a perpetual lease, with a yearly tax or rent, and all improvements made on them are

considered to belong by right to the land, and not allowed to be removed. In case of the death of a proprietor leaving no *male* heirs, the property, with all the improvements thereon, reverts to the mosque.

The documents by which these lands are held, are so carelessly registered and transferred, that disputes are almost unavoidable. For instance, a deed is thus drawn up, A B has purchased of C D a piece of land, belonging to such a vakuf, said to contain *about* 156 acres *more* or *less*; that is, it might range from 100 to 1,500 or 2,000 acres, since its limits are not fixed by any actual survey, or specified by a map; but the boundaries are described in the most primitive style by sensible objects, viz., an apple tree on one side, a ditch on the other, the property of so and so on the third, and the main road on the fourth. This system has hitherto proved most advantageous to the vakufs; the peculiar elasticity of such indefinite boundaries, admitting of great territorial trespass upon adjoining lands, until they have succeeded in absorbing two-thirds of the empire.

Strangers are not allowed to own these lands, nor hold them in trust, with the view to avoid litigation with the different foreign embassies. There has not, therefore, been hitherto any inducement to European emigration, to the introduction of foreign capital, nor encouragement to internal improvements.

The mosques derive an immense revenue, both from the rents of these estates, and the commission on sales, which is enormous; being no less than 3 per cent. on each transfer.

With such a percentage, were the sale repeated fifteen times, the original cost of the land would be doubled; so that there is an effectual check upon land speculation. Apart from this, the vakuf system is ruinous both to the community and to the government. If a man wants to raise a sum of money, by mortgaging his property for three months only, besides the customary interest of the country, which is 1 per cent., he has to bear the enormous expense of the transfer and retransfer, which amounts, as has been said, to 6 per cent. This added to the 3 per cent., the interest for the three months, making altogether no less than 9 per cent. for three months! This is not all. The natives not being allowed the privilege of borrowing foreign funds, by mortgaging their own property, are reduced to the necessity of resorting to their own capitalists, who usually demand 2 or 3 per cent. a month!

The whole of this vakuf land, or church property, occupied and unoccupied, pays no taxes, so that a most profitable source of revenue is unavailable to the government.

The immense incomes of the vakufs are partly

appropriated to the erection of mosques, hospitals, schools, fountains, baths, and other charitable institutions; and above all to the support of the Ulema themselves. But there is always an immense surplus, which lies dormant with previously accumulated hoards, unless resorted to for the promotion of some of the fanatical schemes and personal aggrandizement of the Ulema themselves.

These men, thus rendered independent of the government, and possessing unbounded influence over the minds of the superstitious people, and being, in fact, the ultimatum of every hope and project, have been the greatest barriers to national improvement; for, surrounded by wealth, and themselves of the lowest origin, they attach an undue value to worldly possessions; and trained in religious bigotry, they resist all innovations as infringing upon their own interests, temporal and spiritual; so that in destroying the janissaries, and leaving the Ulema unmolested, Sultan Mahmoud did but half the work of reform.

CHAPTER XII.

REVENUE AND EXPENDITURE.

The revenue of the government is about thirty-six millions of dollars, and is thus divided:

Goshüre, tithe		$11,000,000
Saliane, land tax		10,000,000
Haradj, Poll tax on Christian subjects (lately abolished)		2,000,000
Geomrük, customs		4,300,000
Mirry and Ihtissab, indirect tax		7,500,000
Vergys, or tributes of Egypt . .	$1,000,000	
" " Wallachia . .	100,000	
" " Moldavia . .	50,000	
" " Servia . .	100,000	
		1,250,000
		$36,050,000

Constantinople, the capital of the Ottoman Empire, though it contains, including all its suburbs, a population of nearly a million of inhabitants, is, owing to the system of centralization, exempt from the direct tax, which is levied only in the provinces. Of late there has, however, been a sort of an income tax established, requiring every house-owner to register all contracts of rent at the Police, and pay a fee

thereon of two per cent. Besides this, they have also introduced another tax on commercial and financial transactions, such as stamped bills, &c.

Some of these taxes and revenues are collected by the agents of the government on its own account; and others are farmed out at public auction, with the view of avoiding the abuses and corruptions of the officials; the benefit of which arrangement was illustrated, when the custom-house was farmed out to the Armenian banker, Djezâyirly, who bid double the amount which the treasury used to realize.

The expenditure of the government has usually been nearly within its income; but of late years has exceeded it.

It includes the sultan's personal expenses, and the civil and military list.

The sultan receiving a salary of $300,000 per month; the Grand Vezir $4,000, and the others $3,000 each.

Civil list of the Sultan and his harem	$4,100,000
" " Army	15,000,000
Navy	2,000,000
Ordnance and Fortifications	1,500,000
Pay of Functionaries	10,000,000
Foreign Diplomatic Salaries	500,000
Public Works	500,000
Séhims or life annuities &c.	2,200,000
Interest on Cayimés at 6 per cent.	450,000
Bank subvention	1,000,000
	$37.250,000

The deficiency in the treasury is occasioned partly by arrears of taxes, and partly by incidental expenses, such as bank subvention, appropriations for internal improvements, etc.

With the view of enabling the treasury to carry on its operations, the government has, for the past few years, been obliged to effect a local loan of $8,000,000, in the shape of Kayémés, or Treasury notes, bearing interest of 6 per cent. per annum. Apart from this, it has also contracted a foreign debt of £5,000,000—these two are the only national debts.

The monetary market in every country is governed by its exports and imports. The demand in Turkey for articles of foreign produce, having gradually exceeded its former imports, the balance of trade has been against the country, and a drain of specie has been the natural consequence. Apart from this, the payment of the Russian indemnities, having forced the government to demonetize its currency, the rate of exchange became very fluctuating, and a fit subject to financial operators; so that affairs assumed a frightful aspect.

To remedy this evil, the government was advised to establish a Bank, in order to keep the foreign exchange at a more uniform par value; this subvention has cost the government on an average $1,000,000

per annum; yet without any good success, for it only served to enrich a few individuals, who were intrusted with its management, without benefiting the country in general, and involved the national treasury in greater difficulty.

CHAPTER XIII.

ARMY AND NAVY.



TURKISH SOLDIER.

The standing army of the Ottoman Empire is in

time of peace 120,000 men, and 180,000 during war. It consists of six *ordoos* or divisions, viz.:

Hassa, or Imperial Guards.
Der-y-Saadet, or Metropolitan Division.
Roumely, or European (Turkey) Division.
Anadalou, or Asiatic, "
Arabistan, or Arabian, "
Irak, or Messapotamian, "

Every division comprises, three regiments of foot, two of horse, and one of artillery, with 32 guns, the whole amounting to 30,000 men.

The soldiers [illegible] acti[illegible] service are called *Nizam*, and those in [illegible] ve[illegible]f. [illegible] are raised by conscription, at [illegible] r [illegible] used to ser[illegible]e all their life-time, or as long as [illegible] were [illegible]ble, but by a commendable measure [illegible] introduced by Riza Pasha, a military ref[illegible] effected, by which they are now [illegible] years, when they go to their res[illegible], subject however, to certain military duties at stated times. By this measure, Turkey has been enabled to raise a reserve of no less than 400,000 Redifs.

Both Nizams and Redifs are divided into two bodies, commanded by Feriks (or Lieutenant Generals) and Livas (Brigadier General), and the whole of every division by a Serdar or Field Marshal.

The entire army is subject to the orders of the Ser-Asker or the Generalissimo, who is the minister of war.

The famous Omer Pasha who was one of the Serdars commanding the Asiatic division, has lately been elevated to the post of Ser-Asker.

The rank and file of the Turkish army is composed



OMER PASHA.

of able-bodied and well-drilled soldiers; but they are badly officered by illiterate men, raised from the ranks, who are untarnished by modern reforms and imbued with a due share of the popular national conceit.

It is only very recently, that a military school having been established, the army is supplied with well instructed officers, among whom may be found many of the sons of the grandees of the empire. There is, however, a constant jealousy between these more enlightened young commanders, and the old veterans of the *ancien régime;* the latter regarding the former as mere upstarts and parvenus.

The Rayas, or Christian subjects have hitherto been exempt from military service not because they are not fitted to become the defenders of their country, equally with their Mohammedan compatriots, but lest by coming into competition with them they should rise to high posts in the army, and rank even above their Musulman subordinates.

The Turkish navy is comprised thus:

	[illegible]	[illegible]	[illegible]
Three-Deckers, ...	[illegible]	260	[illegible]700
Two-Deckers, ...	8	[illegible]	9500
Frigates, ...	14	768	5400
Corvettes, ...	6	100	Indeterminate
Brigs, ...	6	80	"
Schooners, cutters, &c., ...	12	72	"
War Steamers, &c., ...	28	112	"
	76	2080	20 @ 25,000
Destroyed at Sinope, ...	11		
	65		

Many of the Turkish vessels of war are noble specimens of naval architecture. For ever since the beautiful models built by Ekford and his successors,

Rhodes and Reeves, have floated upon their waters, a wonderful impetus has been given to the navy of the Osmanlis—and the prow of almost every vessel bears the impress of American ingenuity.

Magnificent men of war, vessels of the line, frigates, sloops, brigs, schooners, and cutters lie all along the Bosphorus, fully manned and equipped. But so seldom are they in action, or so rarely do they sail beyond the "ocean stream," that the men are utterly without the incitement of any real engagements, and unused to rougher seas—so that if, perchance, they are called into active service, more than half of them are confined to their hammocks.

Thus the lamentable occurrence at Sinope may be accounted for; the squadron having been obliged to anchor there on its way to Batoum, because nearly all the sailors were sea-sick.

The officers themselves are illiterate, and ignorant of the science of navigation.

It is true that some few have been educated in the British navy, who are now distinguished in the Turkish marine—and it is to be hoped that many of the scholars of the new naval academy will hereafter elevate the character of their nation on the seas; though there are not the same incentives to maritime emulation as exist in England and America, or even in France.

The general staff of the navy contains.

3 Admirals,
5 Vice-Admirals,
8 Rear Admirals.*

The staff of a man-of-war of first rank, contains,

1	Commander—whose rank is equal to	Lieutenant-Colonel.
1	Second commander	Chef de bataillon.
1	Hodja	Major.
16	Mulazims	Lieutenants.

1 Physician, 2 Surgeons, 1 Imam or chaplain, and from 800 to 900 men.

The entire naval force is under the command of a Captain Pasha or High Admiral, who is the Minister of the Navy.

The men, subalterns and even captains, both of the army and navy, are most miserably paid. A common soldier at the rate of seventy-five cents a month, and a captain eleven dollars and rations—so that any deficiency in hospitality or style of living, is not to be attributed to indifference on their own part.

CHAPTER XIV.

COMMERCE.

THE trade of Turkey, including that of Egypt and the Danubian Principalities, amounted, in 1852, to

Imports,..............................	£11,823,300	Sterling.
Exports,..............................	10,644,450	"

The Osmanlis, having no commercial marine except their own few coasters—the whole foreign, and great part of the internal trade, is carried on by 35,000 foreign vessels; whose aggregate tonnage amounts to 5,000,000 annually, and they are admitted to her ports at small charges.

The tariff of Turkey is but nominal; being only three per cent. on all exports, and two per cent. additional as consumptive duty—making altogether, five per cent. on their value.

This free-trade principle, is not, however, purely from liberal motives, but the result of foreign compulsion, and their own ignorance of political

economy. For, in their anxiety to counterbalance the deficiencies of the treasury, caused by unjust treaties extorted from them by foreign powers, they have imposed a duty of no less than thirteen per cent. on all their produce or exports, so that, when the governmental tithe upon the raw material, the various other direct and indirect taxes on the same, and the onerous export duty are together taken into consideration, the cost of the produce is, in effect, raised to about 30 or 35 per cent. above its original value.

Apart from this, if sheet iron, which is imported from England, and upon which the usual duty of 5 per cent. is already levied, be manufactured into stove pipes, or any other form, it is considered as *home produce*, and a new duty of 13 per cent. collected thereon!

The tariff is regulated every seven years, and the value of the different articles is determined by a commission of merchants representing the different nations, each of whom endeavors to maintain his own interest. One of these gentlemen exultingly boasted, that his own fortune was made, as he had succeeded in establishing a low valuation on a certain article in which he dealt very largely.

America has hitherto had no representative in this body, though her commerce has, especially of late, been rapidly increasing with this part of the world.

It has only been through ignorance of the country and its resources, that American enterprise has made so little progress in the East, or been confined to the interposition of English and other houses.

Does this country present no inducements to the mercantile community? Let the following table of Exports and Imports speak for itself.

EXPORTS.	IMPORTS.
Corn.	Silk goods.
Beans, peas, etc.	Cotton goods.
Wool.	Woollen stuffs.
Raw silk.	Linen.
Opium.	Haberdashery.
Otto of roses, and other perfumes.	Hardware.
Angora hair.	Watches and clocks.
Coffee (Mocha).	Jewelry.
Canary seed.	Sugar.
Linseed.	Coffee, pepper, and spices.
Do. oil.	Iron and nails.
Rice.	Coal.
Yellow berries.	Stone ware.
Boxwood.	Logwood.
Madder root.	Rum and wines.
Tallow.	Fancy goods.
Valonea.	Cochineal.
Gall nuts.	Tanned hides.
Fruits.	Glass ware.
Drugs.	Furniture.
Soap.	Drugs and medicines.
Olives and olive oil.	Butter.
Sponges.	Kaviar.
Tobacco.	Tar.
Cotton.	Ropes.
Sesame.	Cordage.
	Chains.

EXPORTS.	IMPORTS.
Meerschaum.	Corn.
Carpets.	Stoves.
Copper.	Nicknacks.
Hides and skins.	Machinery, etc.
Bones.	Furs.
Confections.	Crockery.
Helva.	Indigo.
Shawls.	Dye stuffs.
Oriental manufactures.	Paints.
Leeches.	Mirrors.
Rags.	Millinery.
Cordials.	Musical instruments, etc.
Cymbals.	Leather.
Lumber.	Boots and shoes.
Embroideries.	Lead.
Hemp and Flax.	Paper.
Salt.	Do. hangings.
Mastic.	Tea.
Chibouks, Nargilles, and amber mouthpieces.	Books.
	Carriages.
	India rubber.
	Mahogany and rose-wood.

If, then, such is the variety of items, more than sufficient to command the attention of any mercantile community, it is somewhat astonishing that the Americans should not have been attracted to the advantages to be derived from an interchange of commerce, so jealous as they are of commercial supremacy.

The territory is immense, teeming with undeveloped resources; the population over 35 millions of souls to be supplied with the necessities, and many

of the superfluities of life. England and France have fought for the freedom of *this* commerce, America may spread her sails unstained by the blood of her citizens, and be wafted into ports, where treasures and profit are in greater profusion than either in China or Japan.

War having ceased, and so many new and salutary reforms soon to be introduced, commerce and all the arts of peace and prosperity will flourish with renewed vigor upon the Turkish soil. Internal improvements are already projected and in progress, demanding the genius and ingenuity of foreign climes. While then, England and France are eagerly watching every opening, shall America remain blindfolded and indifferent?—a country so productive of men of the rarest energy and perseverance, so full of the brightest Yankee notions, and the most curious and useful specimens of mechanical art and manufactures!

CHAPTER XV.

JURISPRUDENCE.

In Europe and America disputes often involve a process of tedious litigation. It is not so in Turkey; although the Koran and its voluminous commentaries decide every case "from a point of faith to a right of gutter," yet the form of trial is so simple that it becomes quite expeditious. For all Turkish jurisprudence may be condensed into these two principles, viz.,

1st. In every case of litigation the testimony of two witnesses is required of the plaintiff, and

2d. In default of witnesses an oath is administered to the defendant as the only alternative.

No written document, except judicial, is considered valid, or recognized by the courts, unless it be substantiated by two witnesses.

For instance, a banker had advanced to the treasury about $30,000 on account of a certain pasha, who farmed a province from the government. Before

the year was out the pasha died, and the court of chancery taking charge of the estate of the deceased, it became necessary to examine and settle the banker's account current with the defunct. On examination it was found that the banker had paid to the treasury the above mentioned sum in thirty-three different installments, and received from the deceased only $18,000; so that there was a balance due the banker of $12,000.

But the court of chancery would not recognize the disbursements of the banker in behalf of the deceased, unless each of the installments made by the banker to the government could be substantiated by two witnesses; thus requiring no less than sixty-six witnesses for the case. It was in vain the banker produced the vouchers of the government regularly signed and sealed by the proper authorities. The judges would admit nothing but the requisite witnesses, and in default of such witnesses claimed from the banker the $18,000, the receipt of which was avowed by him, and consequently due to the heirs.

Nor is this mode of justice, primitive as it is, ever used with impartiality.

Witnesses are never subpœnaed by the courts, and no oath is required of them for the truth of their depositions; also on account of the spirit of fanatical animosity which exists mutually between the Chris-

tians and Mohammedans, no unbiased testimony is to be procured. Indeed, formerly, the Christians were not even allowed to appear as witnesses.

The judges themselves being men of low birth and grovelling principles, only hold their offices as sources of personal emolument, as the wealth of various of these functionaries fully attests. The late Sheikh-ul Islam, at his death, left the sultan, by bequest, nearly a million of dollars!

Although strictly prohibited by the Koran, they are in the constant habit of receiving bribes to any amount; notwithstanding the precepts of their religion, which are ever and anon held up as barriers to all reform, they are so corrupted, that their consciences are immediately lulled, whenever the requisite bonus is slily slipped under the cushions on which they sit, and the testimony of hired witnesses is then winked at by them, and even supported, as their interest may demand.

The only qualification requisite for a witness to appear before these courts of justice, is to be omniscient, and never to utter the fatal word *Bilmem*, I don't know.

When conflicting interests occur, which induce the judges to take side against the witnesses—and such occasions are by no means rare, since justice is not only put up at auction, but a single recommendation

from a grandee suffices to turn the scale—the scene is truly farcical, and its sketch worthy of the pen of Dickens himself.

The Kadis adopt a singular method to disqualify the testimony. The questions which are put in the cross-examination, are not only entirely irrelevant to the subject matter in dispute, but would even puzzle the "cutest Yankee" how to answer. Their object is to disqualify the testimony by questions, no matter how ridiculous, but by which the witnesses will be forced at last to utter the ominous word *Bilmem*—I don't know.

With a view to ascertain whether the witnesses are well acquainted with the party in whose behalf they are testifying, they are asked, "who was the grandfather of the plaintiff?" The usual and formal answer in such cases is, "Abraham," meaning the old Patriarch. "His great grandfather?" "Adam," beyond whom he (the plaintiff), is not supposed to have any ancestors.

On a certain occasion, a judge being very anxious to defeat the testimony of a clever witness, after various ingenious interrogatories, made the quaint inquiry, "who married Adam and Eve?" To which the witness unhesitatingly replied, not, as it may be supposed, "I don't know,"—oh no, not so stupid as that—but, "*I was not invited to the wedding.*"

It was a maxim of the government and a profitable

one to its employés, that in the administration of justice, a speedy infliction of punishment, even though unjust, was more desirable than a tedious course of litigation, as the fear and awe thus infused into the hearts of the people, rendered them submissive to the most irrational commands, and terrified the mass into a dread of infringing the laws, although some few might suffer unjustly.

This principle, though nominally abandoned by the government, is still maintained by the judiciary; therefore, no pleading by lawyers is allowed, and the sentence is passed with all possible dispatch, or deferred at pleasure, as circumstances may require.

The whole of Turkey is divided into two separate judicial districts, viz., Anadolou, and Roumely, or Asia and Europe, and there is a Kazi-ul-Asker, or chief justice, appointed to each district, who preside over their respective courts.

There, is, however, a supreme court called, Arz-Odassi, or court of appeals, where the Grand Vezir and the Grand Mufty conjointly preside, and there all cases, when appealed, are heard; but the sentences are seldom reversed, as they wish to preserve the decisions of the judiciary courts inviolable. When the injustice is too gross and palpable, a new Ilam or sentence is granted by this court, without any allusion to prior proceedings.

It is true that the people have the right to appeal to his majesty for redress, but as they are invariably referred to this court for reconsideration, justice is seldom rendered to the appellants.

Foreigners are not tried before these courts. If the litigation is between themselves, their cases are tried and settled by their legations; but if with the natives, they are referred to a special court of the ministry of commerce, called Medjlissy-Tidjaret, composed of various merchants both natives and foreigners, and presided over by the Minister of Commerce, or his deputy.

The code by which this body pretends to be governed, is the "Code de Commerce" of Napoleon. How equitably it is applied by them, may easily be perceived.

Imagine some twenty-five or thirty merchants, of different nations and tongues, assembled together in the character of jurors, who not only do not understand a word or syllable that is uttered in their hearing, but often do not even possess the means of communicating their ideas to each other.

The affair brought before them, being unintelligible to most of them, it is generally conducted by the government officials, or some of the members who are fortunate enough to know something of the language, and their decisions imparted to the passive

members, who usually give their sanction, taking it for granted that all is right. The consequence is, that if one of the litigants is so happy as to secure the good will and patronage of an acting member, he is sure to come off successfully, no matter how bad his case.

This body, like the other Turkish courts, admits not the pleading by lawyers, for a good and simple reason, that its members being men of business, and ignorant of law and legality, prefer to be governed by their own judgment, and constitute themselves at once, judge, jury, and prosecutors.

The interpreters of the foreign legations, are, however, required by treaty to be present, who not only interpret for the parties, but are bound to defend and protect their fellow citizens, to the best of their ability, and report thereupon to their respective ambassadors. It is to be regretted that the services of these individuals are not always disinterested. Policy sometimes inclines them to side with this serio-comical court, for the sake of keeping on good terms with the officials and its members, and thus maintaining their own reputations at the Porte as emissaries of foreign lands; while at the same time a good oportunity is offered them for the gratification of any personal pique or prejudice against their clients; so that a foreigner may either suffer injustice,

or be injurious to the people of the country, without the knowledge of his own ambassador. How true, then, the observation of Lord Stradford, that "the very atmosphere of Turkey is impregnated with venality."

The costs of lawsuits are always defrayed by the gainer of the cause, as he is supposed to be better able to afford such expenses; but the evident design is to induce people to go to law, since justice is set aside, and every facility afforded by the suborning of witnesses. Even the sentences are so carelessly, nay designedly worded, that at any time flaws may be discovered, and a new trial demanded.

The equity of making the gainer of the cause pay the costs, was ludicrously illustrated in the case of an Arnavout or Albanian, who was accused of stealing a gimlet. When in the presence of the Kadi, he pleaded not guilty. The plaintiff, according to law, was required to substantiate his accusation, by producing two witnesses. The man was in a dilemma, for he had no witnesses to produce; but, as usual, he was relieved from the anxiety, by the prompt offer of those harpies, who linger about *mehkemes*, or courts of justice, and tender their benevolent services in such emergencies, for certain renumeration.

Moderate as was their demand, the trifling claim

not justifying much extra expense, he modestly declined availing himself of this privilege, and pleaded to have no witnesses. The only alternative then for the kadi was to administer the oath to the defendant;



ARNAVOUT.

which was unhesitatingly complied with; for the Arnavouts are generally noted for their pliable consciences. Thus having been duly sworn, our hero was pronounced the happy gainer of the cause, and

requested to pay only the costs, which were ten times more than the value of the article in question.

The Arnavout being somewhat of a speculative genius, after due consideration of the pros and cons, in the case, coolly put his hand in his bosom, and producing the disputed gimlet, threw it at his accuser, saying, "There, have your gimlet, be you the gainer of the cause, and pay the costs!"

As to criminal laws, they cannot be said to exist in Turkey; for this form of justice being based upon the principle of retaliation, or kisass, the prosecution is always on account of the injured party, and not of the government; so that the release of a criminal is at the option of an individual.

CHAPTER XVI.

EDUCATION.

MOHAMMED, who is the oracle on all subjects, having declared, that "the ink of the learned and the blood of the martyr are equal in the sight of God," education is not so entirely neglected by his followers, as is generally supposed. It may, in one sense, be considered general; for every parent is obliged to send his children, both male and female, to the schools which are attached to the mosques, and supported by them. At Constantinople there are no less than 396 mektebs, or primary free schools, attended by 22,700 children, both boys and girls. There are six other schools, for more advanced studies, attended by 870 pupils.

The initiatory services to the Elif Bé, literature of the young Moslems, are very imposing. The candidate, blooming with the roses of six short summers, is decked in his best, and in the best of the neighbors' too; for there is great borrowing of jewelry

and rich embroideries, when the parents cannot afford to buy. The young tyro mounts a steed which vies with him in the splendor of its caparison, and with his badge of honor, a beautiful and glittering satchel slung over his shoulder, parades the streets. The children of the school about to be honored by his attendance, are the escort; and the good old *hodja*, or school-master, leads the train, and the tune, as they wend their way, singing and chanting; the boys and girls vociferating in full chorus, Ameen! Ameen!

When the children of the sultan are about to begin their literary pursuits, the procession and rejoicings are, of course, in proportion to the excelling importance of the royal progeny over all inferior buds of humanity.

The public are thus duly notified, though the instruction of the young sultans is by private masters.

The system of instruction in the Turkish schools is eminently primitive, and the branches taught are very elementary.

They use neither quill nor desk, the peculiarity of the Turkish characters requiring the stiffness of the reed; and the importance attached to calligraphy is so great, that the paper is held on the palm of the hand, in order to give the flexibility requisite for the

formation of the letters. The lessons of the children consist of spelling and writing; and the higher studies in committing the Koran to memory. In



KEATIB.

order to understand this sacred book, they are obliged to learn the grammar, in which proficiency is seldom made. Hence very few, even of the

officials, especially of the *ancien régime*, can read or write correctly, all their correspondence being performed by keatibs, or scribes. The general deficiency of education creates a great demand for men of this profession, whose services are needed for all sorts of letter writing, for petitions, obligatory notes, contracts, etc. These persons are to be found in the court-yards of the mosques, in shops and kahvés near the Porte, and in many other places.

To those who knew not how to affix their own names to any document, a seal not only became a convenient substitute, but the universal style of signature. All the grandees have their mohurdar, or seal-bearer, and the Sadrazam officiates in this capacity to the sultan.

The common punishment at schools is the world renowned bastinado, or falaka. The apparatus consists of a cylindrical piece of wood, about five feet long, and one inch in diameter. Near the centre of this rod, there is a loop of rope, sufficiently wide to hold both the feet of the truant. The rod being turned the rope winds upon it, and thus secures the feet, which are placed therein. The person is then thrown upon his back, by the raising of the feet, upon the soles of which the blows are applied with a cudgel by the schoolmaster. It is a rather painful operation, as some can tell from sad experience, who,

like other boys that are never naughty, had to go through with it in their younger days.



The Turkish, originally Tartar, is at present composed of three different languages, viz: Arabic, Persian, and Tartar, owing to the different people with whom the Turcomans came in contact. The Koran being their fundamental study, the Arabic has become the basis of the language, as the Latin is of the European dialects.

It is written from right to left, like all other Oriental languages, with the exception of the Armenian.

The Turkish has no capitals or Roman letters, but

consists of italics—or in other words, the written and printed characters have the same forms, nor have they any punctuation. Their calligraphy may be divided into five different styles.

The *Rika*, or ordinary hand-writing, the same being used for printing.

Sülüs, or enlarged writing, is used for inscriptions, title-pages, or the headings of chapters.

Divany, or the court script, which is an ornamental style of writing, and only used at the Porte for firmans, or edicts.

Taalik, or the Persian letters, issued in the judiciary courts, and for poetry.

Siyakat, or Turkish hieroglyphics, is only used for treasury bonds.

The Turkish language is, in itself, most copious and expressive, euphonious in sound, and capable of the greatest variety of expression, and is well adapted to the composition of poetry. Although the Osmanlis formerly possessed but little mathematical, philosophical, or scientific learning, the Muses have never denied their inspiration to them. Foreign literature has been much in vogue in latter times, and many translations have been made into Turkish. The languages of Europe are also cultivated to some extent, and many are now to be found at the Porte, who speak the French and English quite fluently.

The present sultan has done much to elevate the system of public instruction in his dominions. He has ordained a council to superintend all educational affairs, and also has commenced the erection of a magnificent public university, opposite the mosque of St. Sophia.

There exist already, the school of the mosque of Ahmed, that of Suleiman, and one founded by the late Validé Sultan, for the education of the young candidates for public offices. There are, also, the medical, normal, and naval schools, and last of all, the agricultural school at San Stefano, the direction of which was, once upon a time, given to the celebrated *Turkey Jim*, of South Carolina.

The sultan himself is present at the examinations of these various colleges, with his retinue of Ulema, Ministers, and Pashas; his majesty even propounds questions to the pupils, encouraging them by his gracious condescension of manner.

There are as many as 80,000 books in the public libraries, written or printed in the different Oriental dialects, Arabic, Persian, and Turkish. These works treat of history, science, and theology; also belles-lettres, and good breeding, on which last subject, the Osmanlis are extremely punctilious. The young men, and even children, are exceedingly simple and unpretending, but at the same time, intelligent and

polite in their demeanor. They maintain a remarkable gravity of deportment, and in the absence of their fathers, exercise the prerogatives of hospitality, with all the dignity of the patriarchs themselves.

There are now twenty-one different newspapers and periodicals in the country, viz. two Turkish, eight Armenian, three Greek, five French, two Italian, and one Jewish.

CHAPTER XVII.

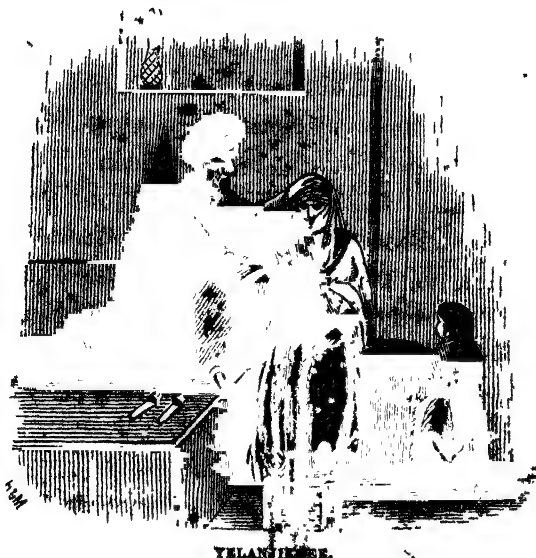
MEDICINE.

Although the ancient Arabs were celebrated for their medical knowledge, the Osmanlis have only of late years made some advances in the study of medicine.

They are most credulous and superstitious in their notions upon this subject, and ready to follow the advice of any empiric in the healing art. They seem to know two diseases peculiar to themselves; one they call Gelinjik, and the other Yelanjik. The first is used in a comprehensive universality and signifies almost any ailment; the second is applied to erysipelas and nervous pains in the face.

The art of curing the Gelinjik has long been possessed by a single family, and descended in hereditary succession from one to another of its members. There is a certain Meriem Kadun of this profession, who once had the good fortune to cure the present sultan, with some of the mysterious red nectar, which is the

principal medicine administered for this malady. She has ever since had abundant practice in the royal palace and everywhere else; and the famous Yelanjikgee has a far-famed reputation.



YELANJIKGEE.

A particular class of Emirs, or the descendants of Fatima, the daughter of Mohammed, are supposed to possess the virtue of healing the nervous diseases of the face called Yelanjik. They wear green turbans, repeat certain prayers over the patient, and are supposed to possess a charm in their fingers' ends. The Emir lays his thumb on his nose, breathes upon the

extended fingers, then lays it upon the forehead of the patient, and pressing upon the nerves of the face, utters a short prayer. Thus he often succeeds in dispelling the malady in a few minutes—whether by his own medical skill or by the credulity of his superstitious patients, may be questioned. Strange to say, their only belief is, that when a cure is not effected, it is not because of the inefficacy of the charmed fingers, but the disease was not genuine Yelanjik, and therefore the holy Emir could not cure it. When any disease fails to be cured by either of these characters, the Gelinjikgee and Yelanjikgee, then in despair the other disciples of the healing art are summoned, of whom there is no scarcity in Constantinople, where the last comer is generally patronized, until some new pretender succeeds him.

A person once exceedingly ill of typhus fever, called in one of these medical gentlemen, who, although he considered the case quite hopeless, prescribed for his patient and took his leave. The next day, in passing by, he inquired of a servant at the door if his master was not dead. "Dead? no. He is much better." Whereupon the doctor proceeded up stairs to obtain the solution of this miracle. "Why," said the convalescent, "I was consumed with thirst, and I drank a pailful of the juice of pickled cabbage."

Wonderful! quoth the doctor—and out came the tablets, whereupon was inscribed, "Cured of typhus fever, Mehemed Agha, an upholsterer, by drinking a pailful of pickled cabbage juice."

Soon after the worthy doctor was called to another patient, a Yaghlikgee, or dealer in embroidered handkerchiefs, suffering from the same malady. He forthwith prescribed "*a pailful of pickled cabbage juice.*"

On calling the next day to congratulate his patient on his recovery, he was astonished to be told, the man was dead!

The Oriental Esculapius, in his bewilderment as to these phenomena, came to the safe conclusion, and duly noted it in his memoranda, that, "Although in cases of typhus fever, *pickled cabbage juice* is an efficient remedy, it is not, however, to be used unless *the patient be by profession an upholsterer!*"

Fortunately for the community, this branch of science is improving in Turkey, and there are numerous graduates from the medical college, who are employed in the army, and by the inhabitants in general.

CHAPTER XVIII.

WESTERN PREJUDICES, AND EASTERN TOLERATION.

The etiquettes and punctilious ceremonies of society were doubtless unknown in the primitive condition of our race.

Modern civilization has put the world into fetters with its laws and by-laws, which seem the result of some secret combination, as they are generally known only to the initiated, while the less fortunate mass of the communities become the laughing-stock of these wiseacres.

The true politeness and generosity which spring from good feeling and common-sense, are little regarded by the aristocracy of society, unless you have the open sesame to their doors, which is nothing less than an entire conformity to their pre-conceived ideas.

A certain air and style, only perceivable to the critics themselves, is to be maintained; a certain contour of costume rigorously to be adopted, whether

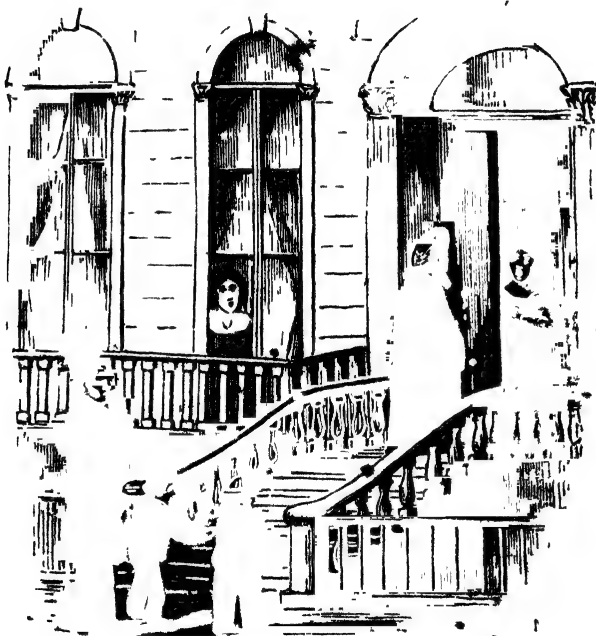
agreeable to the wearer or not—an unvaried and monotonous similarity must pervade the whole world, or those venturing to differ, must suffer not only an exclusion from the company of very agreeable people (barring their prejudices), but an absolute persecution of ill-sounding epithets—such as vulgar, conceited, independent, and even the moral character is often libelled.

You must not attend the church of the Rev. ——, unless your hat is black as a stove-pipe, and with a rim of approved dimensions. The fastidious ladies of upper-tendom show symptoms of nervous agitation, as you unwittingly mount their steps in your native head-gear, which may chance to be a sombrero, or a Turkish fess—what if a TURBAN!

The only occasion on which a foreigner might be permitted to appear in his own every-day clothes, would be at some fancy ball, as if in masquerade. All this may do among themselves, but why attempt to renovate the habits of a life-time in others. Indeed, the Americans are very exacting, for when did they ever conform to any other nation's mode of dress? while the moment you set foot on their shores, you must turn American *in toto*, or you are no go.

The English are proverbial for their snobbism, and stiff shirt-collars—yet in London, you may meet the

Hindostanee in his white robes and turban, the Turk in his fess or red cap, and many others, as they are accustomed to be at home. Still more common is this variety in Paris, and all over Europe.



WHAT IF A TURBAN?

Americans, English, and French, traverse the East dressed as they like, without creating either the sensation of disgust or astonishment in the beholders. Why, then, this illiberality in the land of freedom?

why force the Chinese, the moment they land, into straight-jackets, or crown the Osmanli with a sombre stove-pipe, the most uncouth machine, yclept the *hat*, which ever any sensible people ventured to place in so honorable a position.

Nolens volens, the Osmanli, on his arrival in the land of "Independence," must needs become a Pasha of two tails, reversed however, as at home these emblems of rank are carried before him; but now he becomes his own standard-bearer, parading his honors and *entrée* to the fashionable world, in the shape of the time-honored dress coat.

To those who have never visited foreign lands, one would suppose, nothing would be more entertaining than to see an exhibition of habits and customs of other peoples.

But we must take the world as it is.

Although the manners and dress of the Orientals were, and are still, in many respects very different from those of their western neighbors, yet they have displayed a degree of civilization, if we may so speak, in their toleration of others as they chanced to meet them. English, Spanish, Italians, Magiars, Greeks, Albanians, Croats, Bulgarians, Persians, Kurds, and Arabs, walk their streets and enter their houses without dreaming of changing their costume,

or disguising their own nationality under any garb whatever.

Even the European or American travellers, making half-way attempts at external conformity to those about them, although they become perfect caricatures, have free scope to sport the travesties they make of themselves, and are even treated with civility; yet, judging from appearances, no one could conceive what parts of the world might claim the honor of their nativity.

Indeed, the only occasion upon which we remember the Turks to have taken umbrage at the European costume, was some time ago, when visitors desired to present themselves before his imperial highness, their ideas of decency compelled them to furnish each one with a long pelisse. So far have they yielded their prejudices, as even to adopt the European military and undress costume, only excluding the hat; though not without a struggle, as was exemplified when Sultan Mahmoud ordered the janissaries to doff their cumbersome head-gear, flowing robes, and ample trowsers.

But alas for the robes and turbans! the cashmere girdles, and yellow slippers! they are rapidly passing away. The audience-hall of the Grand Signor, is now filled with an ordinary assemblage—the sultan

and his ministers are stripped of the mysterious appendages of their gorgeous draperies—beneath which, there seemed to breathe no common soul—



ANCIENT GRAND VEZIR.

How imposing the garb, as they were wont to stand in the august presence, immovable, impenetrable; each with his majesty of mien, flowing beard, and portentous silence.

We have seen a fac-simile of an ancient court, or, as it was scarce thirty years ago, in the days of the father of the present sultan.

Mahmoud was seated on his throne upon an elevated platform; an immense turban composed of



MODERN GRAND VEZIR.

innumerable folds of the purest and finest white muslin covered his royal head, in the front of which was placed a magnificent spray of brilliants; his robes of rich silk, were confined by a girdle of Cash-

mere's softest and richest fabrics, while over his shoulders hung a magnificent pelisse, lined throughout with the best of Russia's sables. Behind him stood his numerous pages, all young, blooming, and beardless as the fairest maidens, arrayed in robes of delicate tints.

The Silahdar holding his majesty's sword upright, stood on the right hand, while the Haznadar, or Lord Steward, was upon the other side of the sultan.

The Ak-agha, or chief of the white eunuchs, was behind the chair, an old, woman-like man, beardless and wrinkled. In the group were the imperial cup bearer, Kahvegee Bashi, coffee server, Kaftan-aghassi, gentlemen of the wardrobe, etc.

Below the platform, and [illegible] front of the sultan, stood in respective rank, the [illegible]ifferent ministers of the realm, all robed to the [illegible] in rich and varied hues, and no two turbans [illegible] They seemed, indeed, to be the movers [illegible] controllers of the destinies of a vast nation, the secret springs which kept the machine in motio[illegible]

A most interesting collection of illustrative models from life, is carefully preserved at Constantinople, called the Elbisseyi Atiké, and exhibited at the great square of At Meydan, or the ancient Hippodrome, near St. Sophia. It is wonderfully true to nature, and typical of Eastern life, recalling those

very characters with their various avocations, who but a few years ago were all upon the scene, enacting the very reality of Orientalism.

The different grades of life, the officers under government, civil, religious, and military, the various trades and callings, and individuals of both sexes were formerly, each and all, designated by a peculiar style and appearance. The janissaries were also habited in various costumes, according to their ranks and employments.

Such was the past magnificence of Turkey, now rapidly losing its former type of varied external beauty, as it merges from day to day in the great stream of civilization.

CHAPTER XIX.

THE SULTAN AND HIS PERSONNEL.

Rousseau has wisely observed, "Il faut étudier la société par les hommes, et les hommes par la société," and as the tone of society in all countries is derived from the courts, and the wealthy, so also in Turkey, the sultan and his court are the model of domestic life and its institutions.

Sultan Abd-ul Medjid Khan, the Padishah of the Osmanlis, or the reigning monarch of Turkey, was born May 6th, 1822, and succeeded his father Sultan Mahmoud, July 1st, 1839, at the age of seventeen.

He has a brother and a sister, both younger than himself.

His brother, Aziz Efendi, lives in the same palace with him, having apartments therein for his own use and accommodation.

His sister Adilé Sultan, who is married to Mehmed Aali Pasha, the ex-Grand Vezir, resides in a separate palace on the Bosphorus.



سلطان عبدالمجید خان پادشاه دولت آل عثمان

SULTAN ABD-UL-MEDJID KHAN.

The sultan has until now had nine children, two girls and seven boys, but none of his children will succeed him while his brother is living; for the law of the country requires that the eldest living *male* member of the Imperial family shall ascend the throne.

The ceremony of the coronation consists simply in escorting the new sultan in a state procession, to a particular mosque at Eyoub, at the northern extremity of the city, where he girds on the sword of state after suitable prayers, and is thus constituted Padishah.

The Princes Regent of Turkey, were formerly shut up at a place called Kafes or Cage, within the old Seraglio, where they were watched and closely guarded, and never allowed to go abroad—with a view to avoid intrigue or civil commotion. But Sultan Mahmoud first broke the unsocial chains of ancient usages; his successor has nobly followed in his father's footsteps, and allows his brother liberty to go out when he wishes, but not without a formal application for permission, which is enjoined upon him by court etiquette.

The two brothers differ very materially from each other, in temperament and character. The sultan is of a mild and affable disposition, and so willing and yielding is he on matters of state to please his people,

that he is more ready to be governed than to govern. His brother, on the contrary, is very stern and passionate, and has the same determined character as his father.

Abd-ul-Medjid is of medium stature, rather delicately formed. His eyes are dark and heavy in expression, with lofty and arched eye-brows; his beard and moustaches of a dark auburn hue, are carefully trimmed and completely conceal the expression of his lower features.

His complexion is very pallid, and his whole air decidedly *nonchalant*.

On all state occasions he appears in public on horseback, wearing the national fess, ornamented with the royal aigrette in brilliants.

His short Spanish cloak falls in graceful folds around his person, the collar of which is also adorned with diamonds. In a word, his lofty carriage and beautifully caparisoned steed quite realize the picturesque ideas generally conceived of an Eastern monarch.

He never salutes any one in public or private, save by a single glance of his eye.

His favorite residence is the palace of Tchiraghan on the European shore of the Bosphorus, a few miles from the city.

In order to accommodate the numerous and pecu-

liar retinue of an Osmanli sovereign, there is a similarity in the internal arrangements of all the royal residences.

These palaces, like all other Osmanli houses, are divided into two compartments; the first is called the *Selamluk* or the place of salutation, and is appro-



SULTAN'S PALACE

priated to the men; the second is the *Harem*, which belongs exclusively to the ladies. Between these two are the apartments of the sultan, called *Mabeyn*.

The *personnel* of a sultan formerly consisted of many functionaries. Their number has of late been much reduced, though they are still very numerous.

The principal honorary officer is the *Silahdar* or Imperial sword-bearer, whose office being a sinecure, he only enters the presence when specially summoned, or to make some official reports.

Those who are in the most constant communication with the sultan, are his own *Sir-Kiatibs*, private secretaries, and the *Mabeyngys*, or chamberlains, and he is always attended by one or two of the latter, when he goes out. These gentlemen having the private ear of his majesty, there is constant intrigue among the different political parties to ensure their patronage, as the easiest means of access to his sublime highness.

The *Enderoun Aghalery*, or gentleman of the royal household, are young men selected from among the slaves, and also from the families of the citizens. They are trained from their earliest years to the usages of the palace, and receive an education suited to their prospective career. When they are fitted for attendance upon his imperial majesty, they become *Itch-Oghlans*, or pages of the presence, and perform the duties of cup-bearer, towel-bearer, gentlemen of the wardrobe, and slippers, pipe and coffee bearers, ushers, etc. They are many of them distinguished for their elegance of manner and intelligence.

From the rank of pages they are afterwards promoted to be chamberlains, and often even attain the dignity of *Müshirs*, or Ministers of State. The present Ministers Riza Pasha, and Mehmed-Aali Pasha, the brother-in-law of the sultan, were both Mahmoud's pages.

The *mutes* are as indispensable as any of the palace attendants; when the Grand Vezir goes alone, or in company with the Grand Mufty, to the Imperial chamber, all the Mabeyngys and the Enderoun Aghalery withdraw, and the deaf mutes remain in attendance.

As on no occasion, not even during a grand council, when they deliberate with closed doors, the Osmanlis can dispense with their attendants, mutes are always very necessary appendages to them, both at the palace and the Porte.

Although they have not the sense of hearing nor the faculty of speech, they possess a remarkable quickness of comprehension, and have a great tact in communicating their ideas, even to the divulging of state secrets to their intimate friends and favorites.

They were formerly the executioners of the palace; no reason can be assigned for their holding such an office, unless, being deaf and dumb, they were not qualified to hear and pity the unfortunate victims.

There are also generally one or two dwarfs in the royal retinue, who are a sort of court jesters. There is one now at the palace, who became a very distinguished character during the reign of Mahmoud.

On one occasion, when the sultan was in high glee, he summoned this man of small pretensions to the harem. His majesty wishing to test his ingenuity,

proposed to him, that if he could kiss any one of those girls (pointing to a group of tall and beautiful Circassian slaves in attendance), he should have that very one for his wife.

At this novel and unexpected intimation, Sir Paynim raised his eyes to survey the bewitching circle, apparently so far beyond his reach. But such a chance could not be lost; at all hazards, he boldly advanced to one of the fairest, and while she looked down upon him in dismay, gave her tangible proofs of his attachment by a tremendous blow on her stomach.

As she almost doubled with pain, her pigmy lover seized her around the neck, imprinted his first kiss of love, and gained the royal prize by this *coup de main*.

At the threshold of the Mabeyn, you will meet the Enderoun Aghalery, or the gentlemen of the household; passing by these personages, you ascend the stairway, and enter a large hall. On all sides are many curtained doorways, at one of which two guards are stationed. These are the Perdegys, or curtain keepers to his majesty.

The peculiarity of their domestic habits, viz., the ladies occupying separate apartments, leaves the entire Selamluk free and accessible to all. Hence the necessity, when wishing to be retired, of having

curtains suspended to the doorways, and guards stationed to prevent the abrupt encroachment of visitors and strangers.

The personal vanity of the Osmanlis is such, that no occasion is neglected for its gratification, and munificence is always the concomitant of rank and distinction; therefore the slightest service is invariably compensated by a remuneration, technically called *bakshish.* The *keahya* at the landing, who holds your cayik while you disembark, or the ostler who holds your horse, the *pabouchjy,* who officiously arranges your slippers as you leave the house, with the whole household retinue of obsequious attendants, one and all expect the customary *bakshish.*

So universal is this practice, that the grander the establishment, the lower are the wages of the servants, who are sure to reap so good a harvest from the numerous visitors, that they willingly compound for the most trifling salaries; indeed, it may justly be said, that the grandees support each other's menials.

This system pervades all classes of the people, and even the palace of the sultan.

An amusing story is told illustrative of the way in which these Perdegys make their post available.

One of these guards seemed to be enjoying such extensive revenues from his office, that he was reported to his majesty in a very ludicrous manner.

A certain wit, by name Indjyly-Tchavoush, a sort of an Oriental Curran, occasionally used to visit the sultan; but never without paying tribute to these keepers of the curtain.

Nettled at these exactions, and wishing to attract his majesty's attention to the subject, he one day entered the royal presence with a large mackerel, the commonest fish in Turkey, in his hand, as a present. The sultan was struck with the oddity of the gift, and supposing that the expectations of the donor could only be realized by some royal munificence, asked, "What he desired in return?"

"Only 500 lashes, sire," was the prompt reply. This reply added to his majesty's astonishment, "and why so strange a request?" he demanded.

"Because, since, I am obliged to *share* all your majesty's gifts with your majesty's curtain keepers, I wish the rogues to have their share in this also!"

Judging from your benevolent countenance, that you are endowed with generous impulses, the keepers allow you to pass within the curtained door. You are now in a large apartment, on three sides of which are windows, with a wide Turkish sofa at the end, some two feet high from the floor, where the sultan is seated entirely alone, with a desk and implements of writing before him, and a long and graceful chibouk, mounted with a splendid amber mouth-piece

ornamented with diamonds, carelessly lying by his side. He utters the simple word, GEL! come! when several attendants appear as if by magic, and stand before him with folded hands. At every command they make the *temennah*, or Turkish salutation, which is done, not by bending the person, and bringing their arms over their heads, as though they were going to dive, as is often represented in theatres, but simply by raising the right hand to the mouth, the fingers touching the lips, then the right temple, and then carelessly dropping it down. This temennah is performed without uttering a single word, and signifies perfect comprehension of the royal orders.

An air of humility is always maintained in the presence of superiors, and such signs of active existence, as coughing or sneezing, are quite unallowable. The person feeling preliminary symptoms of these actions, being obliged either to suppress them, or to withdraw from the presence. Indeed the social etiquettes are very strict, even among equals. Although tobacco is introduced on occasions of ceremony and social intercourse—the chibouk and nargillé are not the calumets of peace, but of hospitality—the disagreeable concomitants of the weed so universal in America, are absolutely unknown in Turkey.

Spitting, then, is to the Osmanlis a most repulsive act, and their horror may be imagined when, on a certain occasion, while in the company of a grandee of the realm, the representative of the great American nation (the New World), deliberately took his quid from his pocket, and after cutting the requisite morsel, stored it carefully in the corner of his mouth, and commenced the slow mastication so characteristic of good tobacco chewers! The indulgence of such a luxury having only made his excellency's mouth water, and there being no other accommodation at hand, in order to relieve his salivary glands, he was obliged to aim at an open window close by!

His excellency, consequently, became a sort of a proverb among them, and the question was repeatedly asked, "Does your American friend still continue to enact the camel, or does he not weary of chewing the cud?" Unlearned in classic lore, how should they know that the poet once said—

"Tu tantum erucis imprime dentem."

No one is ever seated in the presence of the sultan, nor are any of the customary rites of hospitality observed; such as the introduction of pipes, coffee, sherbet, etc.,

On the presentation of foreign ambassadors, the ceremony is so arranged, that the minister plenipo-

tentiary and his sublime highness, enter the apartment simultaneously by opposite doors; thus the sultan receives the representatives of foreign potentates on foot, without condescending to rise from his seat.

After the audience is terminated, the royal guests are conducted into the apartment of the Mabeyngys, where they are treated with true Oriental hospitality and munificence.

Those persons who are not aware of the wonderful changes that have taken place in Turkey, may fancy this monarch to be surrounded by a group of robed, turbaned, and bearded Osmanlis; on the contrary, both the sultan and his attendants now wear a European military frock coat and pantaloons, with only the national *fess* for a head-dress.

The moustache is universally worn, and it would seem as ridiculous to an Osmanli to shave the eyebrows as the upper-lip. Indeed, nothing excites the curiosity of the rising generation so much, as to see a man without a moustache; especially an aged man, in whose case, it would seem to them like an attempt at perpetual youth.

There is not a beard to be seen on any of the attendants of the palace, for the beard is considered in Turkey as a mark of dignity and freedom; consequently, no one in the personal service of the sultan

is allowed this honor, except by special permission of his majesty; which implies, that the individual is no longer retained in the palace, but soon to be elevated to some superior office. The beard, then, being indicative of rank and position, it is preserved with a certain superstitious reverence; no Mussulman, therefore, after the ceremony of allowing the beard to grow has been once performed, ever again uses the razor; nevertheless it is not permitted to assume the natural growth, but is carefully trimmed according to the fashion of modern times.

Abd-ul-Medjid makes his appearance in the Mabeyn, early in the morning; for it is a universal custom with the Osmanlis to rise early. He generally spends his mornings in the perusal of local and foreign newspapers, which are translated for him, and other general reading.

He has lately acquired a taste for the French language, in which he has made considerable progress. He is, according to the Turkish acceptance of the term, well-educated; that is, well versed in Turkish *belles-lettres*, with a general acquaintance with the history of his own country.

The science of mathematics has also engrossed some of his attention, and he even condescended to receive instructions from Etem Pasha, a young man of distinguished abilities and foreign education, who

was taken into the royal retinue as colonel of the body-guards; doubtless, however, with reference to his scientific acquirements.

His majesty's meals, according to the custom of the country, are two; one in the morning between ten and eleven, the other at sunset. They are served by the Tcheshnigear, whose duty it is to break the seals of the different dishes intended for the sultan's repast, and after having tasted, to carry them into the royal presence.

Although the Osmanlis are great epicures, their tastes are very singular. Their dishes are very diversified and numerous, consisting usually of twelve or fifteen, and sometimes even thirty courses; sweet and meat dishes being introduced in alternate succession; the meal commencing with soup, and ending with pilaf, or a preparation of rice peculiar to Turkey. They have a species of pastry or *paklava*, which is remarkably light and delicious; and the mohalleby, or Turkish blanc-mange, is much liked, even by Europeans. Fruit, at Constantinople, is very abundant and delicious, and is partaken of frequently during a repast. Indeed, the grapes of Scutari, called Tchavoush, are unrivalled, and even more delicious and delicate than those of Madeira or Malaga.

The order in which a dinner is served is as follows:

soup, kebab (or roast meat in small pieces), entremet (or vegetables and meat cooked together), pastry, roast, fish, entremet, mohalleby, entremet, maccaroni, fowls, jelly, etc., until at last it winds up with the significative pilaf and sherbet, or hosh-ab.



TURKISH DINNER.

No wine or liquor is served at the table, but his sublimity occasionally during the day visits the pantry, doubtless, "for his stomach's sake, and his often infirmities." Unfortunately, modern civilization has some vices as well as many virtues; and the

of excessive drinking, has, among others, lately crept into Turkey, to which some of the *élégants* are becoming much addicted, and, ere long, they may, perhaps excel even the paragon, John Bull.

Although many other innovations and attempts at reform have succeeded in Turkey, yet the original style of eating has not been much improved. They use neither chairs nor tables; but a low stool being put in the middle of the room, a large circular copper tray is placed upon it.

No such paraphernalia as cloths, napkins, knives, forks, plates, glasses, etc., are essential; small loaves [illegible] nately with small dishes of fruit, pickles, an[illegible], etc., are indiscriminately scattered around the edg[illegible] of the tray, in the middle of which the different preparations of food are successively placed by the [illegible] or scullion, and the food is eaten *with the fingers*, excepting the liquid dishes, [illegible] which wooden spoons are provided. Around the tray, the company assemble, sitting with their legs under them, and all eating from the [illegible]h in the middle; reminding us of the customs of ancient times, when it was said, "It is one of the twelve who dippeth with me in the dish."

One long, narrow napkin is provided, which goes all round the tray, and lies upon the floor; each person slipping under it as he sits down.

Their tables being accessible to their friends at all times, dinner-parties are never given, except on state occasions; for, hospitality being one of the characteristics of the East, and especially enjoined by the Koran, no one is excluded from their board; and when the number present is so large as not to allow them to sit comfortably, they place themselves *side-wise*, or in a sort of spoon fashion, as though they were leaning upon one another, and thus illustrating the scene at the feast of the Passover.

In some of the houses of the wealthy, and especially of those whose owners have visited Europe, the European mode of eating is imitated, when the motley company, which is always assembled, sometimes presents a most ludicrous scene.

Once, a Turk at such a table, wishing to conform to the customs of civilized life, endeavored to use the fork. Failing in several attempts to take a piece of meat, and determined to overcome his gaucherie, he resolutely took hold of the morsel with his fingers, and placing one end of the fork against his breast, stuck the meat upon it with an immense effort, and then carried it to his mouth, quite contented with his own success, amid the applause of the company. During the sacred month of Ramazan, however, the European mode of eating is never practised, even by the most enlightened and liberal. Knives, forks,

tables and chairs, are then altogether set aside, as being too profane.

His majesty usually breakfasts at the Mabeyn, and always quite alone; for no one being equal to him, none can have the honor of his company; and his evening repast is often taken, weather permitting, at some beautiful watering-place.

The time between these two meals is usually occupied with some of his ministers, or the audiences of the foreign ambassadors, and in excursions on the Bosphorus or elsewhere.

Whatever transpires at the Porte, is reported to him every evening, through the Ameddjy, or state chancellor, expressed in the most beautiful and elegant style of which the Turkish language is capable. In fact, the bureau of the Ameddjy is considered the best school for polite literature, and those who have once served in that department, invariably acquire a remarkable elegance of diction. The sultan reads over these documents every evening, together with the Arzou-hals, or petitions, which are presented to him on Fridays; and after giving his imperial sanction or veto, returns them to the Porte, to be acted upon accordingly.

The approval of the sultan is not expressed by the application of any royal seal or cypher, but by a bold stroke of his majesty's reed, representing the

Arabic letter S, which is termed *sah*, meaning correct or approved. And those which are rejected are torn in one corner.



SULTAN'S CIPHER.

The sultan's cipher, called *Toora*, is formed from the names of the reigning monarch, and that of his father. It reads thus, "Sultan Abd-ul-Medjid, son of Sultan Mahmoud Khan, the sultan of sultans." This is the imperial seal, and Ottoman coat of arms, and it is affixed to all royal edicts, engraved upon public buildings, and stamped upon the various current coins of the empire.

When his evening occupations are over, the sultan retires to the harem.

Such is the ordinary routine of the life of the Turkish sovereign; but there are also many other public duties which occupy his time and attention, and fully demonstrate that the post of sultan is by no means a sinecure.

CHAPTER XX.

PUBLIC DUTIES OF THE SULTAN.

THE sultan is obliged to attend one of the public mosques in person every Friday, which is the Mohammedan Sunday. One reason of his public appearance is to set an example of religious devotion; another, to assure the people by his actual presence, that he is in the enjoyment of life and health; and a third, to give an opportunity to any of his discontented subjects to appeal to him in person; for, the right of appeal has never been denied in Turkey. This is done by a paper, which is held in the extended hand of the petitioner, and presented anywhere in the course of the royal route.

It is received by his pages and reserved for the future perusal of his majesty. His departure, both from the palace and the mosque, is announced by a royal salute of 21 guns from the batteries, and the ships of war.

These opportunities are eagerly embraced by all strangers who wish to gaze on the great "*Tamer of*

Infidels and the scourger of the unbelieving race of Christian vassals." There are two other great state festivals, on which occasions the sultan and the whole of the royal retinue combine to present one of the most beautiful Oriental pageants.

These are the feasts of Bairam, one of which occurs at the end of Ramazan or the long fast, and the other the Courban Bairam, or feast of the sacrifice, sixty-eight days after.

There is a grand state procession. Surrounded by his numerous pages in uniforms glittering with golden embroidery and plumed head-dresses, attended by dignitaries of the realm in full court dress, all mounted on Arabian steeds, splendidly caparisoned, the sultan enters the mosque of Sultan Ahmed at the ancient Hippodrome. He alights upon a velvet carpeting, which extends into the mosque, and is supported on each side by chamberlains.

As he dismounts, the voice of the assembled multitude proclaims "Allah Padishahumuza Oozoon eömürler versin," Long live the king—God bless the sultan.

The Padishah after the performance of prayers, returns to his palace at the Seraglio Point, where the throne room is always preserved. There he receives the compliments of the season from his ministers and officers of state.

The procession to the mosque being public, has been described by many who have witnessed it; but from the reception at the palace all foreigners are excluded.

The sultan is seated on a chair of state, with the princes and younger princesses of the royal blood on each side.

Behind the throne, in a semicircle, stand the personnel of the royal household.

Opposite the throne, at the farthest end of the hall, a band of musicians is stationed, and as they perform the national airs, the dignitaries enter the royal presence according to their respective ranks, to pay homage to their sovereign.

As has already been described, the usual mode of salutation in the east is the temannah, made by touching the hand to the lips and then to the forehead, which signifies affection and humility. With the desire, however, to be more respectful, they often bend down to the ground, as if willing to take up the very dust upon which the honored feet have rested, or attempt to kiss the hem of the garment. But all these ordinary modes of salutation are insufficient at a royal reception; when a beautifully embroidered rug is spread before the sultan, on one end of which his feet rest.

As they present themselves, they slowly bend

their persons and touch their lips and foreheads to the border of the carpet, which ceremony is called the kissing of the sultan's feet; for, no one is allowed any actual proximity to the royal person—thus guarding him from the assassin's dagger.

After kissing the end of the carpet they arrange themselves in two opposite lines on each side of the sultan, to witness the homages of the various pashas and other dignitaries. Those who take their stand in the presence are only the heads of the departments, both civil and religious.

After the ceremony is over, every one retires to his own dwelling, to *enact* the sultan to his subordinates.

The Courban Bairam is the great festival celebrated by the pilgrims at Mecca, in commemoration of the offering up of Ishmael; and is generally observed throughout the Mohammedan dominions,—on which occasion every Mussulman must kill a sheep with his own hand, and distribute the meat to the poor.

The sultan performs this sacrifice at his own palace before the morning prayers. As he stands at the threshold, a ram with gilded horns is laid at his feet, and girding himself with a silken towel, he completes the sacrifice.

The solution of this act of devotion is, that they believe that the faithful will be transported over the

sirat or bridge of hair into paradise on the backs of these immolated victims.

The old seraglio, which was the residence of so many sultans, and the scene of the aggrandizement and downfall of so many good Mussulmans; under whose latticed windows the Bosphorus flows so deeply as to tell no tales of the hundreds of living and beautiful maidens that have perished in the blue waves and left no sign of their sad fate—the bloody and mysterious seraglio is now deserted, save on such occasions as have been described—notwithstanding travellers' assertions to the contrary.

How many of the royal blood, even sultans themselves, within this time-worn palace, have either drained the insidious and poisoned potion, or been dispensed with by the surer cord, or assassin's dagger!

The last victim was Sultan Mustafa, or the uncle of the present monarch; and Mahmoud himself was miraculously preserved by the attachment and perseverance of his *lala* or eunuch, who concealed him in the fire-place of the bath, until the fury of the mob had subsided—thus saving him, whom Allah had reserved for the proud distinction of being the savior and regenerator of his country.

No wonder, then, that the sultans of later times have recoiled from such associations and built for

themselves other palaces on the bright and smiling shores of the "ocean stream."

Abd-ul-Medjid has just erected a magnificent residence opposite the entrance to the Marmora, the palace of Dolma Bahché.

CHAPTER XXI.

ROMANCE OF THE EAST.

THE ordinary course of events, the humdrum monotonous tinkling of life's daily and ever recurring necessities, is wearisome to the soul. There is a longing for variety; the love of the marvelous craves wherewith to slake its thirst, the imagination seeks its food, and the beautiful, in fancy or reality, must sometimes minister its soothing charms. Anything to escape from the physical, cumbersome part of our nature, into the world of romance and visionary exultation. War and its glory, its sudden vicissitudes of victory and defeat, its brilliant [illegible]ns and thundering voices excite the most thrilling emotions in the bosoms of care-worn mortals. Love, with its gentle wooing, its kind sympathies, and tender ministry, comes to the heart, sick of itself, as the very balm of Gilead. Religion calls the crushed and bleeding spirit to an unseen world, where fancy may luxuriate in realms of ethereal anticipations, anon to

become the realities of Faith, as the soul is discharged from its mortal tenement.

It is, under any guise, a blissful attribute, this ability to soar out of life's dullness, into scenes of imaginary hope and brightness: to escape from the real into the unreal, whether to deeds of heroic valor, whose charm consists in the extravagance of the excitement, or to linger in the enchantments of a tender passion, or to listen to the tales of others' woes or joys: all these kindle up the enthusiasm of the soul. But is there ever any reality to what may be termed romance?

If, as some would fain have us believe, the very objects which seem so tangible to our senses, are no realities, what then of the vagaries of the imagination? The moment you reduce the most thrilling incident to mere matter of fact, or divest it of the garb in which fancy ever delights to clothe its objects, the romance loses its charm. The more remote the scene, the more unfettered by conventionalities the actors, the more bewitching the tale of their adventures, and the more impossible the achievements, the better prized. Even the aid of genii and fairies wonderfully helps on this love of the marvelous. What was Aladdin's lamp more than any other old piece of copper ore, until the slave of the lamp suddenly appeared. There has ever hung over

the East, a veil of mystery; it may be from the warmth of the Oriental imagination and its own extravagant creations, or from the seclusiveness of the women, who, as they became unfamiliar objects, seemed to be the very Venuses and Peris of the world of fable. The reserve of the men themselves, leaving their better halves to an obliviousness from all the world, is calculated to excite the curiosity of the community at home, and the rest of the world abroad, and to invest the fair sex with most improbable charms. The difficulty and imminent danger of a single interview, excites the love of adventure. Tottering old crones, themselves the genuine antidotes to all passion, point with their bony fingers to the penetralia, where a goddess in human form enshrines her charms. Even a transformation takes place, a new complexion is produced, feminine draperies and a basket of wares, and you pass the unsuspecting and smooth-faced guardian of the portal. You love to linger in the sweetly perfumed halls, to toy with the beautiful Circassian, as she listlessly lounges on her silken couch; you love even the sense of danger, as you start at every step, and again relax into forgetfulness of the external world. But sometimes there is a sequel; you fly for life; your lovely companion bares her neck to the bow-string, her beautiful form enters the mystic veil of the lost

woman; the coarse and heavy sack, her coffin—her grave the blue and briny wave of the ocean stream.

All this is wild, romantic, thrilling, and tragic. But how rare the occurrence; and of the multitude of adventure-loving, romance-seeking beings that people earth's surface, to whose lot shall we assign the realization? All dream; but how few wake to the vision in life's action. All fancy; but when does not the broad sunshine of earth's glare dispel the wreathed and mistlike draperies of imagination. The ideal has an existence only in the "mind's eye."

There is, then, no more romance in the East than elsewhere; indeed there is even more of natural life divested of all extravagance of fiction. The very lack of education, which, in some respects, is certainly to be lamented, tends to fasten their hearts together, in the bonds of nature's best affections. Home has joys enough for their simple souls; so entirely devoid of that refined selfishness, which in other lands seems to annihilate those sweet provisions for kindred sympathies, which arise from the reciprocal affinities of parent and child, brother and sister. There is little food then for morbid ir

tions, but much for natural pleasures and simple tastes. The very externals of Orientalism are making their exit from the world's scene; soon there will not exist even the illusion of characteristic and

graceful forms. Ere long we shall realize, that, divested of form and coloring, of tinsel and decoration, the descendants of the great common ancestor of the human race, are all alike in feature, nature, and spirit.

Indeed a general acquaintance with the different tribes and nations under heaven only serves to convince the cosmogonist, that all are of one family, have a common nature or origin, are but human, and liable to human frailties and passions. The most powerful emotions are felt in the bosoms of the savage and the polite. Ambition, love, hatred, revenge, and a like train of absorbing impulses, rule and sway wherever man has planted his footsteps. But how interesting to mark the influence of circumstances, to define the latitudes and longitudes of ideas and actions, to measure the rise and fall of the thermometer of life, according to the various climes on earth's broad surface, to feel the pulse of the dissenting creeds and dogmas, in a word, to observe the same faculties under such varied culture.

In comparing the different grades of education and civilization, it is curious to observe how often an innate refinement of feeling equals, if not supersedes, the greatest efforts of cultivation, or the brightest results of philosophy. A lifetime spent in the schools often leaves the man far behind one, whose early

years have passed in shrewd observation, and practical experience, for while the one is reasoning, abstracting, ruminating, the other experiments, and lo! he enters the very penetralia of the temple of wisdom. And where do we find the most susceptible hearts, the most poetical fancies, the purest aspirations of nature? Not among the dry and tutored reasoners of civilization, but where the mind of man has been untrammeled by rules and etiquettes, forms and ceremonies.

CHAPTER XXII.

THE HAREM.

We cannot deny that habit is second nature—the axiom holds good in every form of social existence;



EASTERN LADY.

yet there is a universal disposition to mutual criticism and condemnation, whether between nations or neigh-

bors. There is always the vibrating why and wherefore, and each approves his own course of action, without ceding to others the same privilege.

There is no doubt that the peculiar style of the toilet of the Turkish ladies would be deprecated by the belles of modern Christendom. Indeed, we have often heard these fastidious dames exclaim, in regarding representations of their Eastern rivals, "most horribly indecent," while they turned their



WESTERN LADY.

sensitive vision from the offenders against all delicacy. And, on the other hand, we have heard the

Osmanli Hanums and Efendis express equal horror at the sight of a European lady, *en costume de bal.*

When the Marchioness of Londonderry presented herself at the palace of the sultan, *en grand tenue* for a reception, the gentlemen in waiting could scarcely persuade themselves to conduct her ladyship into the royal presence, so astonished were they at the display of the fair neck, shoulders, etc.

Both the Western and Eastern toilets may be styled *décolletées*, the one a horizontal, the other a longitudinal display of charms. But one thing may be said in favor of the Orientals, that they never appear in public without covering their necks and bosoms, and even veiling their features; they are only permitted to appear uncovered at home, and even then only in the presence of their nearest relatives. On the contrary, on the most public occasions, at the operas, balls, soirées, and many other grand assemblies, do the Western décolletées delight to vie with each other in their various styles of full dress; they are even so fastidious as to have no nomenclature but ankles, while they willingly pay their dollars to see a full extension of these same ankles on the stage.

The Turkish ladies with perfect indifference present their unslippered and even unhosed feet to any shop-

boy, at the same time carefully concealing their *shalvar*, or full trowsers, which are fastened below the knee, and tucked up whenever they sally forth for a *promenade à pied ou en voiture.*

As to the intrinsic merit or real modesty of these different styles, peculiar tastes and prevailing modes can only decide; for habit is strong in its sway, and imitation is a kindred principle. Therefore, there is neither vice nor virtue in walking in the footsteps of our predecessors, or each man or woman adopting the peculiar modes and customs of their own people. As fertile a brain may throb beneath a turban as a hat, as pure a form enshroud itself in a modest veil as lurks beneath the shadow of a Parisian bonnet. What are externals but whims and caprices; it is the virtue of domestic institutions and daily habitudes that stamps the character of a people.

European or American ladies may grace their boudoirs, models of beauty and excellence, and Turkish Hanums may, by the exercise of domestic virtues, equally adorn and ennoble the precincts of their Harems.

The word Harem is familiar to most persons, but how grossly misunderstood. Some have considered it as unmentionable to ears polite; while the votaries of pleasure, ever ready to indulge their longing

fancies, have pictured it to themselves as the earthly realization of the Paradise of Mohammed. Indeed many European authors in describing the licentious and corrupted courts of their own monarchs, have seemed to consider this term as the most distinguishing compendium of immorality.

Strange perversion, that the very word which inspires every Oriental, whether Mohammedan or Christian, with the greatest respect, should suggest to the mind of a European only a system of concubinage and licentiousness.

What then is *Harem?*

One peculiarity in the construction of society in its primitive condition was that *might makes right.* This not only affected personal property, but even the more domestic relations. If an enemy strong enough felt the inclination, he might rob his neighbor of his wife or family, of which there are instances on Biblical record.

To avoid any occasions of such unjust appropriation, it became a policy to seclude the women from general observation.

The unbounded hospitality of those good old days when the worthy patriarchs lived with open doors, and good cheer; when the three virtues which made a man distinguished, were bravery, eloquence, and

hospitality, or in the hyperbole of the times, a sharp sword, a sweet tongue, and forty tables; in such an era of benevolence it became necessary to separate the more precious and defenseless portion of the family from the vulgar gaze.

The seclusion of women, then, has ever been one of the greatest social peculiarites of the East, and does not date its origin from modern times, nor even from the foundation of the Moslem faith. In some forms, it existed in the times of the ancient Jews; for, when Rebecca lifted up her eyes and saw Isaac, who had gone out to meditate in the field at even tide, she said unto the servant, "What man is this, who walketh in the field to meet us? and the servant said, It is my master, *therefore she took a veil and* ——"

"The mother of Sisera looked out at a window, and cried through the *lattice*."

The same institution existed among the Arabs from time immemorial, so that Mohammed was not the originator of this separation of women from general society, but rather the sustainer of an old and established usage, which the condition of the community in his times, rendered imperative.

"Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions. This will be more pure for them, for God

is well acquainted with that which they do; and speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments (personal charms), except what necessarily appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments, unless to their husbands or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brother's sons, or unto such as attend them and have no need of women, or unto children who distinguish not the nakedness of men."

Supposing then society were on a different basis, according to these tenets, the women would be perpetually veiled, and the men ever wandering with averted eyes. In order to remedy these evils, and facilitate their seclusion, the houses are all divided into two sets of apartments, the Selamluk, or men's apartment, and the Harem, or the sanctuary of the women, where no men are allowed to enter, except those specified by the Prophet.

Now, it is evident that the principle upon which society is constructed in the East, is the careful seclusion of women from the gaze of the world.

The peculiar charm of modesty is known and acknowledged all over the world, as the domestic arrangements of civilized society everywhere demonstrate.

The Greeks of Homer's day had their γυναικεῖον, the Romans, in imitation, their Gynæceum; and modern civilization has created its *boudoir*; but none of these terms are as expressive of the sanctity of the abode, as the word Harem of the Orientals.

It is well known that the cities of Mecca and Medina are the holy shrines of the Mohammedan faith. No other appellative is used in speaking of them, but the same word Harem, which, when used in the plural, in itself comprises these venerated cities. They say, Hadjj-ul-Haremein, or pilgrim of the two harems, meaning the holy Mecca and Medina. This word is applied to the temple itself at Mecca, which is honored by the title of Mesjad-el-Harem, the sacred or inviolable temple.

Thus some idea may be formed of the etymology of the term and its sacred signification, when used by the Arabs and other Orientals, to designate their firesides or family homes; the sanctity of which, not only admits of no intrusion, but any summons or interruption to the master of the family after he has once retired, is considered indecorous.

Mohammed received a revelation regarding himself, while he was engaged in his harem preparing the Koran. Some persons had the rudeness to call him out. In order to reprove them, and like sinners in all times to come, the following passage was revealed:

"The *interior* of thy dwelling is a sanctuary; they who violate it by calling unto thee, are deficient in the respect which they owe to the interpreter of heaven."

This passage has not only rendered the interior of the dwelling, viz. the harem, an inviolable asylum to the female portion of the family, but it has made it a convenient place of refuge to pashas and efendis, where they often seek repose from the multitude of unwelcome visitors who infest, with perfect freedom, and at all hours, their selamluks.

The frequent visits of the Osmanlis to their harems, are not always indications of the attractions within, but other external motives may impel them thither; nevertheless, the inviolability of these precincts has induced the supposition that they contained naught but the shrine of the fair Goddess of Beauty, and her sly coadjutor.

The upper part of a house in America, or those rooms appropriated to the exclusive use of the ladies, are as sacred and inviolable as any Oriental harem; and are not, as a matter of course, supposed to be the scenes of mystery and intrigue. Indeed, it is fully evident that the same spirit of deference to the comfort of the fair sex, exists in America, where is seen over one of the principal entrances to the general post-office, the announcement, "Exclu-

sively for Ladies," which in Turkey would be intimated by the single and expressive word HAREM.

Again the "Ladies' Cabin" on board the steamers would, in the East, be designated by the word Harem, written in golden characters, which would at once indicate its sacred nature, and inspire every Oriental with the respect due to the sex, which is even more imperative in that clime than in other lands, where they make a glory and boast of their excessive deference to the fairer portion of the community.

Hence how erroneous the impression, that the harem is a species of female prison, established by the tyranny of men, where the weaker sex are forcibly shut up against their will.

If the Osmanli ladies were under no other restrictions, their own sense of self-respect, based upon time-hallowed usage, and inculcated by the precepts of their religion, would compel them to the same seclusion. I one day happened to be in the dressing room of a pasha, adjoining the harem; when he left the room for a moment. In the interval, his daughter, supposing her father quite alone, suddenly entered the apartment; but on seeing me there, instinctively covering her face with the drapery of her sleeve, as suddenly disappeared. While I myself as instinctively displayed my sense of the court-

esy due to a lady, by looking as far as I could in an opposite direction.

I heard her remarking to the slaves in the next room, that she was so mortified, for, instead of seeing her father there stood ——— as large as life.

Her feeling at being seen without the precincts of the harem *unveiled*, was the same as would be experienced by a lady of this country, who should be surprised by the sight of a gentleman, when she was *en toilette de nuit!*

Nor is this seclusion entirely Mohammedan, but being an ancient custom of the East, it is practised by all who dwell in that clime. The families of the rayas, or non-mussulman subjects of the Porte, consisting of the Armenians, Greeks, and Jews, are also under the same social laws as their Mohammedan compatriots. It is true, that in proportion as European customs have found their way into these countries, the rigidity of the Christians has relaxed in this respect; because the observance in question has never been incorporated with their religion; whereas Mohammed, on the contrary, took special pains to enforce the practice upon his followers.

The word harem being by courtesy applied also to its inmates, has now become a general term to designate the female portion of the family, and is by no means synonymous with polygamy, otherwise the

same expression would not be used by the Christian subjects in speaking of their domestic relations.

It would be said that a certain pasha or an Armenian banker had gone to a distant place without his harem, or family.

An Osmanli lady, on being informed of the arrival of an American minister in Constantinople, would naturally inquire whether he was accompanied by his harem, or family.

CHAPTER XXIII.

CONDITION OF WOMEN.

It is fortunate that the less enlightened members of the human family are unconscious of their comparative inferiority—and are ignorant of the bliss to which the more sublimated specimens of humanity are constantly aspiring, and even rendering themselves discontented with real life, as destiny has accorded it to them.

The actual condition of women in the East is not then so much to be lamented; as their ideal of happiness so essentially differs from that of other portions of the fair sex in Europe or America. As no other philosophy has yet crept into their minds, they dream not of "woman's rights," "free love" or "equality of the sexes," and calmly content themselves with the rights of nature, and the relative position which has ever existed among their simple and patriarchal ancestors. The Osmanlis have not yet deviated from the form of family government which nature dictated to them.

The venerable father, who has guided his children through youth, and even counseled them in maturer years, is the monarch in the family circle—the Dei penates are no creations of myth—but are embodied in the one and sacred title of *Pater familias.*

Each son, as he succeeds to the paternal duties, is invested with the robes of veneration and respect. Thus the male branches of the household have a prior rank, which is unconsciously recognized by the women and younger members of the family. The laws even allow to the son double the share of inheritance that they do to the daughters, because of the heavy responsibilities which may devolve upon him in future by the death of the father.

There is not, therefore, the most distant suspicion in their composition that females are equal to males, or girls to boys. It is as if the members of the body should revolt, and the hands and feet proclaim themselves superior, or even equal, to the head.

The women of Turkey know very well, and gracefully submit to facts, which are stubborn things. They never think of denying that

> "Women first were made for men,
> Not men for them."

There are countries where the condition of woman is indeed miserable, and where, also, they are uncon-

scious of their own degradation, and willingly toil and drudge in the service of men; content with the slightest proofs of affection with which their lords may honor them—indeed, any concession to their woman nature is thankfully received.

To be bought and sold is a matter of course. In China, the purchased wife is suddenly transported into the family of a man, whose name even she has never heard. There she is the slave of the whole establishment. The husband may beat her with impunity, reduce her to a state of starvation, or hire her out, if he fancies to do so.

The Hindoo forces her to immolate herself on her husband's funeral pile—after having spent a lifetime in his slavery and service.

Such barbarities are unknown in Turkey. For in no country in the world are mothers more respected, wives more tenderly cherished, and children more idolized. If, in the relative position of the sexes, men rank above women, it is because the man is considered as the *vital* principle, and the woman the *material*. Hence the man loves and cherishes the woman, who in return regards him with reverence and respect; and any deviation from these reciprocal affections, would be considered as the greatest breach of decorum.

There are certain acts of politeness which devolve

altogether upon the lords of creation in the most exquisitely civilized regions of the world, which are however sometimes reluctantly performed—but, as



ORIENTAL ETIQUETTE.

usual, such matters are reversed in the East, where even the sun rises at a different hour. There the Efendi graciously receives a glass of water at the hands of his too happy Hanum; his pipe and his

coffee are gracefully served by some fair Hebe of a wife or sister, who naturally considers herself as the helpmeet for her spouse, as did Eve, the first and fairest of woman kind.

The reluctance they feel to have their ladies appear in general society does not arise from any want of deference and respect on the part of the men, but rather from an intuitive desire to guard and protect them from public scandal.

As the Osmanlis enshrine the objects of their affection in the recesses of their own hearts, so they love to guard them from all contact of a selfish world. Indeed, Moore has beautifully expressed their feelings in the warblings of the Peri,

"No pearl ever lay under Oman's green water,
More pure in its shell, than thy spirit in thee."

They feel so sensitive on this score, that they do not make their Harems a subject of conversation. Even the most distant allusion to this part of their establishment would consequently be not only indelicate, but also an infringement of etiquette—so that the ordinary questions, such as "how are madam and the ladies," or according to Irish vocabulary, "how's yer wife and the gals," would cause the lord of the house to redden with astonishment.

As a further proof of the respect a man is supposed to feel for his family, his enemy, when wishing to touch him to the quick, in cursing him, only utters maledictions against his wife, mother, or sister.

A man may be publicly executed, but a woman is sacked, *entirely out of respect.*

A Turkish lady is eminently queen of her own dominions, sometimes even a despot—and most independent on all occasions, both public and pri vate.

It is not necessary for ladies to be attended by their husband or any other gentleman when they go out; public sentiment entirely protects them; for, if any one should accost them rudely, the commonest citizen would immediately turn avenger. When the ladies are attended by servants and eunuchs, they are only appendages of rank and distinction.

They seem, indeed, to be a privileged class. Wherever they appear the men must retire—and woe to the man who ventures upon a warfare of words with a Turkish woman; for her tongue has no bounds, and her slipper is a ready weapon of chastisement; and no man would dare to repel the attack.

The convenience of the slipper as a ready means of self-defence, seems to have been familiar in the days of the old classics, for, the Roman poet says:

"Et soleâ pulsare nates,"

And doubtless many of the rising generation can testify to its abuse, even in these days of modern improvement.

The very whims and caprices which seem indigenous to the fair sex are tolerated as a matter of course with philosophic resignation, as they are instructed by the Koran, "If ye be kind towards women and fear to wrong them, God is well acquainted with what ye do." They have a proverb also which supplants all reasoning on such occasions.

'Satchi-ouzoun, Akli-Kissa."
Long hair, short brains.

To salute a lady, or in any way accost her, in public would be an act of consummate rudeness; even a husband would pass by his wife and family with an air of affected indifference. Certainly such a neglect of the fair sex would be unpardonable in Europe and this country, but on the contrary, in the East, it only evinces the greatest deference and respect.

Nevertheless, the Mohammedans have been most maliciously reported by ignorant writers on the East, to hold that women have *no souls;* or if they have, that they will perish like those of brute beasts.

This assumption is founded upon the promise of the Prophet, that the faithful shall be provided with black-eyed Houris in Paradise.

If this excludes the Mussulman women from Paradise, we may reasonably place the Christian ladies in the same category, for they are assured in the Gospel that "there will be no marrying nor giving in marriage in Heaven."

On the contrary, Houris are but an addition to the earthly wives of the Mussulmans, and the faithful are assured that "God promiseth unto the true believers, *both men and women*, gardens through which rivers flow, wherein they shall remain for ever," and that "whoso doth good works, whether he be *male* or *female*, and is a true believer, shall be *admitted* into Paradise, and shall not in the least be unjustly dealt with."

CHAPTER XXIV.

PERSONAL APPEARANCE AND COSTUME.

THE first years of the life of every girl are spent both in the Harem and Selamluk (or men's apartment), indiscriminately. The female children being then allowed free access to the society of the men, they imbibe certain notions in their youth, which are not always consistent with refinement.

As there is not in the Selamluk, the restraint which the presence of ladies always imposes, the manners and conversation of the men are often but ill calculated to nurture a sense of delicacy in the minds of the children, who mingle so freely with them. Nevertheless, they seem to possess an innate sense of propriety, and are never deficient in politeness of deportment.

Every girl is permitted to attend either the public schools, or to receive private instruction at home, until she is eight or ten years of age, when she is no longer allowed the freedom of her childhood. Very

little learning is acquired by them, the language being difficult, and the mode of instruction altogether unsystematical; so that for all future years they retain their simplicity, and are but overgrown children.

Their minds having had no culture, the senses assume entire dominion over them, and their time is spent either in adorning their persons, or in etiquetical observances, by which they hope to render themselves more bewitching to the lords of creation.

As in all other countries, fashion is regulated by the court, so at Constantinople it is controlled by the ladies of the palace. Their costume, according to the Oriental taste, always consisting of long flowing robes, may be supposed to admit of no change; but on the contrary, the ladies having little other occupation, delight in varying the shape and style of their dress. Sometimes the hair is worn long, again, cropped short. A fess with flossy tassel is one day the mode, and a fantastic turban is adopted the next morning. The sleeves are long and wide, and again their drapery is dispensed with, and they are confined at the wrist.

The *entary*, or dress, is invariably cut high, either closed around the neck, or left open in front; it is made long, trailing about a yard below the person; sometimes left open at the sides to the hips, and at

others, made wide, and sewed up as low as the ankles.

The *shalvar*, or full trowsers, are made to match the dress, and again of varied and contrasting hues.



TURKISH LADY AT HOME.

There is a great variety in the fashion for trimming the dresses and handkerchiefs, which generally are adorned with most exquisite embroideries in silk or gold, as may suit the mode, or taste of the wearer.

Sometimes an immense cashmere shawl is wound round the waist; at others, a light gauze scarf, or belt of gold, with a clasp adorned with brilliants, serves for a girdle. No Turkish lady can dispense with jewelry, and even women of the lowest rank adorn themselves with diamonds.

Abundant occupation is afforded to the jewellers by the constant transformation of their *bijouterie;* for one day the capricious beauties fancy a star or a crescent, and the next, nothing will suit their toilet but a large spray of brilliants.

The number of the ladies in the royal palace and in other wealthy harems, all of whom are bedecked in elegant and costly costumes, causes a demand for the services of many merchants, through whom the last new fashion is immediately promulgated.

Their beauty is such, however, that it might well afford to be unadorned, for their complexions are generally exceedingly fair, and of the most delicate softness; owing to the constant use of the bath, as well as the protection of the *yashmack*, or veil, without which they never go abroad.

Their features are very regular, and their almond shaped eyes, so much sung by their poets, are dark and lustrous, and so valued for their size, that the enjoyment of the great-eyed ladies is promised by Mohammed as one of the sublimest joys of Paradise.

The power of these electric and darkly beautiful orbs is so terrible, that woe to those upon whom they are turned, for, as Pertev Pasha, one of their celebrated poets, has described:

نگهی او جنو بنهارك قان اقر قناره مز وار

"On the point of each ray that is darted from those bright meteors, there is a bloody slaughter house," or as the French would expressively say, "un regard assassin."

Exquisitely arched eyebrows are also so essential to their ideas of beauty, that they are never contented, till by the repeated application of artificial means, they raise their brows to a lofty semicircle.

Beauty spots, or moles, are considered of great value; and if nature has proved niggard in this respect, art is brought into requisition to produce the same contrasting effect between the tiny circle of jetty hue and the surrounding fairness. The poet Hafiz has sung their value in flowing numbers, offering the wealth of Semerkand and Bokhara for the possession of the Indian mole on the cheek of the fair beauty of Shiraz.

The tips of their fingers and toes are frequently stained with *henna*, producing the roseate hue so much à la mode.

Their forms and movements are graceful, being under no artificial restraints; and there is an exquisite charm about them as they languidly lounge on their silken couches, or glide about from room to room in long flowing robes, and slip-shod *shup-shups*.

Well has the illustrious bard portrayed the varied charms of the Eastern houris:

> "Many and beautiful lay those around,
> Like flowers of different hue and clime, and root,
> In some exotic garden sometimes found,
> With cost, and care, and warmth, induced to shoot."

Considering their limited education, it is delightful to listen to the melodious tone of their voices, as they speak with remarkable purity the harmonious Turkish language. Notwithstanding their lack of learning, there have been some among the ladies renowned for their poetical productions, such as Leyla and Fitnett Hanums, justly celebrated for their exquisite poetry.

CHAPTER XXV.

DOMESTIC ARRANGEMENTS.

THE interior arrangements of the Turkish apartments and their furniture,* are very peculiar, and quite unlike those of European or American drawing rooms, being entirely adapted to the habits and tastes of the Orientals. There is never any doubt or hesitation as to the place suitable to be occupied by any one who may happen to enter a room; nor is it possible to mistake the different ranks of its occupants.

Generally there is a sofa on three sides of the room, sufficiently ample to accommodate the ladies in their style of sitting, which is not cross-legged as is usually represented in pictures, but with the limbs folded under their persons and carefully concealed by the drapery of their long robes; for to show these parts of the person while sitting, is considered a great breach of etiquette. Hence no Osmanli lady is ever to be seen perched on the very edge of the

sofa, but leaving her slippers on the floor, she steps upon the couch and gracefully bending her knees, sits reclining against the cushions behind her.

On the floor, at the foot of the sofa, are placed mattresses, furnished with cushions, and these are called *erkean mindery* or seats of homage, where humbler visitors or members of the family are allowed to place themselves. The angles or corners of the sofa, are regarded as the seats of honor, and the places on either side, rank in regular succession down to the seat of homage; but the most honorable person in the company may, at her or his option, occupy any part of the couch, when the rest place themselves on each side according to their own rank. The servants are always present, and stand in a row at the lower end of the room, their arms humbly folded on their girdles, attentive to the slightest nod of their superiors.

There are several windows on each of the three sides of the room, so as to permit a full view of the surrounding scenery, while they are seated; for the Osmanlis are very fond of sunlight and the beauties of nature. The windows of the harem are all furnished with close lattices, permitting those within to see without being seen.

The more modernized *salons*, have only a sofa on one side, European couches, chairs, tables, and

mirrors, being substituted for the other sofas. They also endeavor to imitate the Europeans in the style of the window draperies; which are often of the most brilliant hues.

There is one peculiarity in the Oriental houses. You may wander from one end to the other and not see a single bed-room or any of its appurtenances—which has induced many persons to report them as sleeping on the sofas, and never dressing or undressing. It would, however, seem more natural to suppose, that the Osmanlis never had any but day dreams.

The fact is, that the beds are all packed away in large closets during the day-time, and spread upon the floor at night. In the houses of the wealthy, the mattresses and coverlets are made of the richest materials, and the sheets of beautiful silk gauze, manufactured in Broossa. The whole appearance of the bed, so brilliant in hue, and rich in ornament, is very different from the style of a European couch.

Every house has an infinite number and variety of extra beds and bedding, to be spread on the floors of any of the apartments, for the accommodation of visitors—hospitality being one of the most religious precepts and observances of the Orientals.

In the sultan's palace, however, and in the families

of the wealthy, especially of those pashas who have resided in Europe, bedsteads have been introduced.

Upon rising, the person claps her hands, as the apartments are never furnished with bell ropes, and immediately the attendants appear—one holding the basin, another the ewer, and a third presenting the towel, richly embroidered at the ends.

The usual method of warming the houses, is by the *mangal* and *tandur*. The mangal is generally made of brass highly polished, somewhat in the form of an hour-glass, about a foot and a half high, and two, or two and a half in diameter; and contains a large pan of ignited charcoal.

The tandur consists of a wooden frame about the height and size of a table, lined with tin, under which a pan of fire is placed, and the whole is covered with a thickly wadded quilt. This is surrounded by sofas, and they sit with their legs and feet under the covering.

More cozy than any capacious arm-chair, or softly yielding fauteuil, is this same tandur. The genial warmth excites a wonderful sympathy in its occupants. They warm to each other, and to the world in general, and never neglect to take cognizance of their neighbor's affairs and doings. From the palace of the sultan to the cottage of the crone, they benignantly travel, bestowing on each and all a blessing, or

when necessary, even a cursing. The ups and downs of pashas, probable and accomplished—whispers of the sultan's favorites, or of the efendi's coquettish ladies—the style of Adilé Sultan's feradjé, or the grand vezir's fess, are each and all passed in review, until you wonder how ever a set of miserable imprisoned women should be such arrant gossips. Ah! one cannot believe the fair sex so unjust to themselves, even in Turkey, as to neglect the observation of those interesting little items of public or retired life, which become great and weighty affairs, when discussed by ruby lips, and in the cadence of sweet-toned voices.

They possess a most lady-like love of chit-chat, and so little do they covet repose for their delicate jaws, that should conversation lag, they keep them in motion by the use of mastic, which is always in readiness, preserved in little jewelled boxes.

It is only of late years, that those hot, repelling machines called *stoves*, have been introduced; but they have by no means superseded the social and old-fashioned tandur, whose warmth, and luxurious cushions, often beguile its occupants to slumber, during which the fire is overturned, and thus occur many of the conflagrations so frequent in Turkey.

There are two occasions when the still air resounds with the echoes of human voices. The chant of the

Muezzin from the minaré, slowly and musically vibrating through the atmosphere, enticing all to linger at the casement or in the thoroughfare to catch its melodious accents; and the terrible cry of *yangun var!* Fire! Fire! accompanied by the reverberations of the watchman's club striking upon the pavement.

A thrill of horror pervades every heart, for there are no bounds to the devouring element.

There are two towers, one at the Seraskér's in the city itself, and the other on the Galata hill, which command an extensive isometrical view of the whole metropolis and its suburbs.

Here guards are stationed, who descry the first indications of fire, and immediately give, from the top of the towers, the requisite signal, by hoisting, in the day-time, an immense globe, painted red, and at night by producing a bright and steady light—these signals remain until the fire is extinguished.

At Candilly, on the Asiatic shore of the Bosphorus, and half way up the stream, there are a battery and a flag-staff stationed on the mountain top called *Kenan-tepessy*; as soon as the signals are seen, the fire globe ascends the flag-staff, and the battery discharges a certain number of guns, according to the locality of the conflagration.

From the towers, detailed officers, *Neöbetgees*, are

dispatched to the different ministers, and guard houses, where the engines are kept, who create a tremendous sensation, as they rush wildly about, brandishing their batons of office, and with a protracted yell, warning every one to clear the way. The different *Bekgees* or district watchmen, now take up the cry—striking their iron-shod clubs on the pavement and repeating with all the power of their lungs *yangun-var! Stambolda!* or there is fire at Stamboul.

The firemen assemble at their respective quarters, and shouldering their engines, rush to the scene. These firemen receive no pay, but are exempt from taxes and allowed certain other privileges—yet they always manage to extort certain compensations for their services, from the victims of the devastating element. The engines are small and portable, on account of the narrowness and steepness of the streets, nor is there any connexion-hose attached to them, the water being supplied with buckets; yet it is astonishing how much they effect even with such inadequate means.

The inflammable materials of which the houses are constructed, the narrow streets winding up the hill-side like foot-paths, the irregular and projecting dwellings, from which the people could shake hands with their opposite neighbors, if it were only the

fashion in Turkey, contribute to make a most desirable promenade for the Fire-King when he sallies forth.

The flames leap from house to house; the burning cinders fly in all directions, and the fire kindles at many and distant points; so that in less than half an hour, a large district is often wrapt in flames.

The general panic is so intense, that the whole community is roused; the pashas desert their couches, and even the sultan himself sometimes repairs to the scene, to animate, by his presence, the efforts of the desperate firemen.

CHAPTER XXVI.

SOCIAL INTERCOURSE.

It seems something of an anomaly that a race of beings so distinguished for selfishness, should be so exceedingly social in their inclinations.

Birds of a feather flock together, and man loves his fellow, though he loves himself better.

To prevent the inroad of this extreme selfishness, certain forms and ceremonies are established in every community where there is any interchange of mutual civilities.

Oriental life has many distinguishing peculiarities and characteristic forms of politeness, but unlike other parts of the globe, etiquette in the East is permanent and general. The mental accomplishments being but few, wealth seems to constitute the only aristocratic distinction, while the poorest and the richest are equally well versed in the established routine of civility.

It is curious to observe the native refinement even

of the lower classes in Turkey. There is no *gaucherie*, no reluctance in any one to do the right thing in the right way and plaçe; no fear of being unlike other distinguished personages in manners and customs; for there is no doubt as to the prescribed and most elegant style of conduct; even the salutations, compliments and congratulations are most carefully worded, and any deviation from the formula would destroy the intended effect.

There is, consequently, no lack of social etiquette among the Osmanlis. A visitor is received according to her station in life, and after being announced, is met by the lady of the house with her suite, at the head of the staircase, or at the door of the saloon, or sometimes by merely stepping down from the sofa, as may be demanded by the rank of the guest.

There is no ceremony of introducing one person to another, nor is there any shaking of hands. The company salute each other without any regard to previous acquaintance; and the younger members of society always kiss the hem of the garment, or the hands of their superiors in rank and age.

The manner of salutation varies—those of equal rank endeavor to kiss the hem of each other's garments, or only exchange *temennas*.

The temenna, which has already been described, is a graceful salutation, and is used as frequently as

thank you by the English; serving as an acknowledgment for all compliments and kind inquiries.

When one thinks of the innumerable occasions on which this expressive temenna is called into action, it seems as if a whole chapter would scarcely suffice



RECEPTION AT A HAREM.

to describe them all. But we will content ourselves with its demonstration upon the arrival of a guest among a company of some fifteen or twenty persons.

As soon as the visitor is seated, the lady welcomes

her guest by a temenna—which is acknowledged by the same signal, and reiterated by each person in the company successively, according to her rank.

Now another round commences. The lady of the house makes a new temenna, which signifies, "How do you do?" Another temenna from the visitor, is equivalent to an acknowledgment of thanks, who with the same gesture, intimates a desire to know the state of her hostess's health.

The whole company then in succession follow suit, to each of whom the visitor replies in the same way.

This Quaker-meeting style of receiving company, might be ludicrously illustrated in American society, by substituting bows for temennas—if, indeed, the ladies could be expected to preserve the requisite silence and gravity of demeanor.

In Turkey, every attention or compliment, brings its train of temennas, and it is much to be regretted that no mathematician has yet arisen in Turkey, capable of producing a regular formula for their exact computation.

The *Meddahs*, however, or the famous story-tellers of the East, who are the best critics, sometimes endeavor to exhibit the danger of too great an excess in this act of politeness.

They say there was once a worthy *Hodja* or schoolmaster, who was very punctilious. Desirous that all

his scholars should realize the importance of true politeness, he insisted that when he drank water, not a single one of them should omit to exclaim with a respectful temenna, *afiyet olsoun hodja efendy*, or may it do you much good, respected master—and when he sneezed, they were all to clap their hands, and vociferate *hayr ola hodja efendy*, or good luck to the master.

The means employed by this worthy schoolmaster to enforce his lessons, may be readily guessed by others of the same profession; but that the desired effect was produced, there is no doubt.

There was a deep well, from which the scholars had to draw water for their own use.

One day, it was reported to the teacher that the bucket had fallen in the well, who, after many vain attempts to fish it up, resolved to descend by means of a rope, and the scholars were called upon to assist in his descent and ascent.

The hodja was accordingly lowered down into the well, and at a given signal, the boys began to pull him up. But as he approached the mouth of the well, the change of the atmosphere titillating his nostrils, unfortunately made him *sneeze*; when the well-trained pupils, instinctively making the temenna, and clapping their hands, let go the rope and shouted, "*hayr ola hodja efendy*," good luck to the master.

But, retournons nous à nos moutons.

After the visitor is seated, and the usual temennas are exchanged, long chibouks with amber mouthpieces, set in diamonds, are offered by the *halayiks* or slaves; after which, sweetmeats are served upon a silver tray, with goblets of water, and then coffee.

This beverage is served in small porcelain cups, in stands of silver or gold, sometimes enamelled and set in diamonds—which ceremony is thus poetically described by Lord Byron:

> "And mocha's berry, from Arabia pure,
> In small fine china cups, came in at last;
> Gold cups of filagree, made to secure
> The hand from burning, underneath them placed."

Although there are certain ceremonies which are never omitted as matters of form, their intercourse with each other is most unsophisticated. Mutual criticism, and inspection of toilets, catechising about prices, etc., are indulged in as matters of course, and if by chance the guest is a European lady, the scrutiny is the more intense; so that those who desire to visit Turkish harems, must go prepared to undergo the most thorough examination with smiles and good humor; the only satisfaction being a genuine retaliation upon the fair hanums, who would feel exceedingly flattered thereby, and by no means dream of being offended

The whole establishment is shown to visitors, as one way of entertaining them; and frequently they get up a dance among themselves, or call in the dancing girls with their castanets.

Upon intimation of departure, sherbet is served; after which the visit is terminated, and the guest reconducted in the same manner in which she was

CHAPTER XXVIII.

POLYGAMY.

It is true that a Harem is generally composed of an assemblage of women, but *not* such as the public usually imagine.

Although the Mussulmans are allowed by the Koran to have several wives, there are few who have more than one, especially at the present day; a fact not to be, however, attributed to any new code of morality, but rather to the coercion of circumstances.

It was the practice of the Arabs to have eight or ten wives, whom they were seldom able to maintain. Mohammed, wishing to remedy this evil, and not altogether to abolish ancient usages, limited the number—"Take in marriage of such women as please you, two, or three or four, and not more. But if ye fear that ye cannot act equitably to so many, marry *only one*, or the slaves which ye shall have acquired." They were allowed to marry a greater number of slaves, as their dowry was much smaller, and they were maintained in a very different style from the free women.

As the Osmanlis have a remarkable love of offspring, it often happens that a man having had no children by a wife, and unwilling to divorce her, which is considered discreditable, takes a second one in imitation of Abraham and Jacob and many other patriarchs of old, whose practices were but the type of the habits of all Oriental people, even those of the present day. But such a step being often the source of domestic difficulty, the substitution of a slave in the place of a second wife is generally preferred—and such slaves are retained in the harem with the appellation of *Odaluk* or handmaid, like Hagar, Bilhah, and Zilpah. When these Odaluks become mothers, by right of their maternity, they acquire their freedom and are considered second wives.

A man may, however, be induced to contract a second marriage either from mercenary or ambitious motives.

When circumstances or selfish inclinations induce the Mussulmans to have several wives, they are obliged to assign to each one private apartments and attendants. These ladies, although often living under the same roof, visit each other with all the etiquette of perfect strangers, and require an expenditure for retinue and accommodations, which can only be sustained by wealth.

Besides all partiality being out of the question,

there is great cause for jealousy among the different members of such establishments—and the less favored being ever ready for intrigue, conspire to render the husband most miserable and the sanctuary a perfect bedlam, and the ambition of a second wife sometimes can only be satisfied by the sacrifice of her rival.

Fethi Ahmed Pasha was so favored by the sultan that his majesty bestowed his sister upon him in marriage. Notwithstanding this alliance with royalty, the wife and children of his humbler fortunes retained their place in his memory; but he could only visit them in secret.

The author has, on several occasions, assisted to his incognito, as he left his state barge and proceeded *en bourgeois* in a small cayik, to visit the house of his affections.

There is, therefore, every reason to believe that our Mussulman friends will soon come to the conclusion, that,

> "Polygamy may well be held in dread,
> Not only as a sin, but as a *bore*:"

Notwithstanding then the toleration of polygamy by the Prophet, it is evident that circumstances have combined to restrict this practice; and most particularly the abolition of the Circassian slave-trade, to a certain extent, has created an effectual check to the use of Odaluks—thus increasing the necessity of

alliances between the members of different families which were formerly avoided; because the wife being surrounded and supported by her own relations, attained an undue share of domestic power and influence.

Especially when alliances are formed with royalty, the circumstances are most aggravating. The husband then becomes an abject slave, and has tacitly to submit to the caprices of his spouse.

He cannot enter the harem of his sultana unless especially sent for; nor can he postpone his attendance to her summons no matter what his circumstances or occupation may be.

The sultan's brother-in-law has often been seen, sleeping in a corner of a sofa at the Selamluk, till two or three o'clock in the morning, awaiting the pleasure of his royal mistress—while she on her part was amusing herself in the harem with dancing girls, music, &c.

The pasha's embarrassment has also been very evident when he has been obliged to leave the company abruptly; no apology being necessary on such occasions; the entrance of the sable messenger, with a single temenna intimating the absolute command of the royal wife, who generally dismisses her train of ladies and slaves before he makes his appearance.

It is with the desire to avoid such petticoat govern-

ment that the young men do not contract alliances with ladies of rank and distinction; preferring to marry their own slaves, or to content themselves with the Odaluks which their mothers bestow upon them to keep them within the home circle, and out of mischief.

Sometimes they are forced to a second marriage by the bestowal of a bride from a superior in power whose orders they cannot refuse.

A great number of women then in any harem is by no means a sure sign of the uxorious disposition of its master, but is rather an indication of his personal rank and wealth.

For the Osmanlis men and women are proverbially fond of display, they say "Sense belongs to Europe—wealth to India, beauty to Georgia—but show and display are the attributes of the Osmanlis alone."

They therefore delight in all the appendages of luxury, and surround themselves with crowds of attendants. This Oriental propensity has even been sustained by the Prophet himself, who says, that "the very meanest in Paradise will have 80,000 servants," &c. While, then, the gentleman in the selamluk, has his steward, treasurer, cup-bearer, pipe bearer, etc., the Hanum on her part, has her own appropriate suite, which is in many instances more numerous than that of her Efendy.

This is particularly true with regard to the sultanas or sisters and daughters of the sultan, whose husbands are not allowed to behold the faces of any of the fair maidens in the royal train, except by special permission of the sultanas themselves.

CHAPTER XXVIII.

MARRIAGE AND DIVORCE.

MARRIAGE is considered "honorable in all," but most especially among the Osmanlis, who enter into this condition as they arrive at the age of puberty. The independent state of bachelorship is therefore unknown among them, or if such an accident should happen, the unfortunate gentleman is styled *beekear*, or useless member of society, which stigma it is needless to say they by no means covet; as for old maids, there is not a word in the language descriptive of that class of women.

The preliminaries of all marriages are effected by the parents, who not only thus spare their children much trouble and embarrassment, but use all their own wisdom and experience of genuine terrestrial happiness in providing for their own offspring. Besides, parental authority is supreme, and filial obedience equally innate, hence it never enters into the calculations of the young to weary themselves

with the anticipatory illusions of love, though sometimes when old enough they join in the matrimonial deliberations.

Marriage is not a religious, but rather a civil contract among the Mussulmans, and the ceremony is as simple as in Protestant countries.

This ceremony which is called *Nikeah*, is effected by proxies, and there is always a fixed sum settled upon the bride, according to the condition of the party. This *Nikeah* constitutes the legal marriage, but the bride does not go to her husband's home until three or four months have elapsed, at which time the friends assemble to partake of the nuptial festivities, which continue during four days, and always end on Thursday, as the following day is the Turkish sabbath.

Upon her arrival, the bride is met at the door of the harem, and conducted into the room by the bridegroom himself, who carries her up stairs in his arms, and placing her in the most honorable part of the sofa, raises her veil of tinsel, and takes the liberty, for the first time, to gaze upon the features of his beloved.

Separate establishments are almost unknown in Turkey. The bride goes to the house of her husband's parents, so that the family circle often becomes very numerous. It occasionally happens

that by special request, the bridegroom enters the family of his wife's parents; which, however, is considered a misfortune, for they say, "*Itch guvey-eeden halludja*," or any condition is preferable to that of a man married into a family.

DIVORCE.

Voltaire has observed, "Le divorce est probablement de la même date à peu près que le mariage; je crois, pourtant, que le mariage est de quelques semaines plus ancien; c'est à dire qu'on se querella avec sa femme au bout de quinze jours, qu'on se battit au bout d'un mois, et qu'on s'en sépara après six semaines de cohabitation."

If such be a true picture of human nature, it is not too highly drawn for a country where polygamy is practised, since it is no hard matter for a man to part with one wife, when he has several others. The privilege of divorce would be somewhat tyrannical if allowed only to the men, but in Turkey, the women themselves may exercise this prerogative, if they are maltreated, or not properly provided for, with at least the requisite "bread and candles."

A man may put away his wife merely by uttering in the hearing of a third party, the ominous word "bosh," nul, void, which even if carelessly spoken

renders the man and wife strangers to each other, the lady feeling obliged to assume her veil, and conceal her charms; and in case of reconciliation, a second marriage ceremony is necessary. The woman, on her part, has the privilege of leaving her husband, by declaring before the Cadi, *Djanum azad, nikeahum helal*—I forfeit my dowry, and claim my freedom.

It is fortunate that divorce is very disreputable, and is seldom practised by either party if they have any respect for public opinion, or regard for themselves; otherwise, wives and husbands would be constantly changing hands, as was the practice among the old Arabs, in the time of Mohammed.

This custom was decried by the Prophet, "It shall not be lawful for thee to take other women to wife hereafter, nor to exchange any of thy wives for them."

The moral effect of a facility of divorce is to keep both parties on their good behavior, but at the same time a spirit of extreme selfishness is induced in the women. For being in constant apprehension of a sudden separation, they look upon their husbands as a means of revenue, and endeavor to store up as much jewelry, clothing etc., as possible, to be ready in case of emergency. The display of shawls and diamonds upon the persons of women, even of the poorest classes, is not from a feeling of vanity, but rather an

exhibition of the extent of the personal wealth they have extorted from their lords and masters.

In case of separation, the children are supported until they are seven years old, by the father; after which the boys remain under the paternal care, and the girls belong to the mother; unless some other arrangement is made by mutual consent.

The most unjust stigma of illegitimacy, is almost unknown in Turkey; the children by slaves being as respectable and legitimate as those by the regular wives, and it is only when the father cannot be discovered that they are regarded as bastards. Such principles are certainly right, and more humane than those of Christian lands, where the innocent are taunted all their lifetime with the immoralities of others, for whose actions they are as irresponsible as "the babe unborn."

CHAPTER XXIX.

THE SULTAN'S HAREM.

Although there are more than 2,000 women in the palace, but five of these hold the rank of *kaduns*, or wives.

Mussulmans, in general, are allowed to have four wives, but sultans can have *seven*.

Their superiority to ordinary men is thus attested, and the chance made surer of an heir to the throne.

It will, therefore, be perceived that polygamy, in the case of a sultan, is a matter of policy, and not choice; for even should he content himself with one wife, the State would interfere.

The design of limiting his majesty's wives to seven, is to spare the State the enormous expense attendant upon the maintenance of so many ladies of royal rank.

The present sultan, however, in asserting his prerogative, has limited the number to five, which, while it shows his power to exceed the restrictions

upon other Mussulmans, at the same time, displays an inclination not to burden the State too heavily with his private expenses.

It is true he has had children by several others, whom custom requires to be elevated to the rank of kaduns, but he has retained them under the title of *ikbals*, or favorites, for the sake of sparing the State the additional expense which the dignity of kaduns would require.

The sultan being above all law, cannot submit to any matrimonial bondage; he is not, therefore, *legally* married to any of his wives, but those who are selected by him to share his affections, are pronounced by him *Kaduns*, or ladies, and not sultanas; for none but those of the royal blood can enjoy that title, except the mother of the reigning sultan, who on her son's accession to the throne, takes, by courtesy, this title, and is called Validé Sultan.

The title Sultan is equally applied to males and females, with this difference only, that it precedes the name of the male, and follows that of the female: thus, they say Sultan Abdul-Medjid, but for his sister, Adilé Sultan.

When it is used by itself, it always implies the female branch of the royal family, and never his majesty, who is known by the title of Padishah, or Hünkear, or, in common parlance, Efendimiz—our Lord.

His majesty never forming an alliance with any of his subjects, all his kaduns are originally Georgian or Circassian slaves, who are selected for this distinguished honor and presented to him by his mother or sisters, on *Kadir Gedjessy*, or the night in which the Koran descended from Heaven.

They have each their separate establishments and retinue in the palace, and live as much apart as if in different dwellings, seldom seeing each other, except on occasions of state ceremony and etiquette.

The princes of the royal blood also reside in the same palace, who, if of age, have their own odaluks, attendants, etc.

It may be supposed, that in such a royal establishment, the rising generation is well represented; but on the contrary, few of them are allowed to prolong their lives, while many more never see the light.

This premature destruction of life, though strictly prohibited in the Koran, is very prevalent in Turkey. In some cases from *State-Policy*, lest the heirs to the crown should become too numerous, and in others, from a false desire in the ladies to preserve their beauty and freshness from the toils and trial of maternity.

But very often the better feelings of their natures are sorely tried, and two of the sisters of the present sultan pined away in sorrow, and at last died, be-

cause their infant sons were sacrificed upon the altar of state-policy!

Abd-ul-Medjid himself, in his younger days, was not exempt from trials of this sort. For just before coming to the throne, he had a favorite odaluk, to whom he was much attached. But as the princes are not permitted to become fathers, she fell a victim in the attempt to frustrate the probable birth of an heir, when a single week's delay would have elevated her to the rank of first kadun to the reigning monarch; for sultan Mahmoud died a few days after she was sacrificed.

Whenever a child is born to the sultan, or any other Oriental father, the tidings are immediately communicated to him and the family relatives, and the messenger handsomely rewarded. Among the Mussulmans the father himself pronounces the future name of his offspring at the moment of its birth.

A certain man, having scarce passed the honeymoon, for he had only been married three months, one day, while he was in the bath, was suddenly apprised of the birth of a son and heir. As soon as he recovered from his surprise at such an unexpected event, he ordered him to be named *Tchapgun* or racer, because, said he, he has accomplished in three months, the customary labor of nine.

They have a singular notion that the reason a

child cries as soon as it is born is, because his satanic majesty being of course present, cruelly *pinches* the tender offshoot of humanity; the only exception on record, being the Virgin Mary and Jesus Christ, who were protected from the touch of the devil by a veil, so placed by Allah himself; thus, doubtless, accounting for the Immaculacy of the Holy Virgin.

The children, at their birth, are rubbed down with salt, and nicely bandaged. They are placed in a cradle and secured there. The hands and feet are bound in, so that the child cannot move. The poor little victim becomes black and blue under this treatment, and is occasionally relieved from its fetters to be re-enveloped in swaddling clothes; and when the toilet is completed, it very much resembles a little Egyptian mummy.

The child is nursed while lying down, the mother bending over it, and tilting the cradle, until she attains the requisite position.

Owing to the bandages in which the infants are constantly enveloped, the circulation of the blood is impeded, and they are obliged to be relieved by occasional scarifications, and the writer still wears the honorable scars of this traditional practice.

When the sultan wends his steps from the Mabeyn to the Harem, the black gentlemen on guard at the door of the ladies' apartments, proceed immediately

to announce his majesty's approach to the *Hasnadar-Ousta*, or the lady treasuress.

This personage, is a very important character in the royal household; being the keeper of all the jewels and other treasures, and the mistress of ceremonies; she is, in a word—

> "That dame who keeps up discipline among
> The general ranks, so that none stir or talk
> Without her sanction, on their she-parades:
> Her title is, the mother of the maids."

There is always one of these Haznadars attached to the harems of the wealthy; and the individual who fills this office, has been the nurse of the head of the family in infancy; so that this "mother of the maids" feels almost a maternal interest in his majesty's happiness.

The Haznadar-Ousta immediately proceeds to the *salon*, where she awaits the entrance of the sultan, who, after receiving her salutations, in the course of conversation, inquires after the health of one of the Kaduns, which is taken as an indication that her company is desired by his majesty.

This Kadun now enters the royal presence alone, or perhaps with one of her children, while her train of attendants remain within call. Like all other Orientals, the Padishah delights in the company of his children, and they are often seen in public with him,

or in the royal Mabeyn. His first-born was a daughter, and lately married to Aali-Ghalib Pasha, the son of Reshid.

The children of the sultan precede their mother in rank, for they are of royal blood, while she is but a slave.

Hence the mother always takes a secondary position in cayiks, carriages, or in the saloon of reception. This apparent superiority never elates the children, nor in any way lessens the respect which they feel for their mothers. For whilst they are flattered and worshipped as *Shah-zad's* and *Sultans*, or Princes and Princesses, the general deference paid to their mothers is undiminished. They have a proverb which is very expressive of their feelings on this subject,

> "Dagh kadar babam olajaghina,
> Yüksük kadar anam ola."
>
> 'Rather than a father the size of a mountain,
> Give me a mother, small as a thimble."

The late Validé-Sultan, or mother of the sultan, was one of the most powerful individuals in the realm, and her patronage most assiduously courted.

His majesty and his harem are frequently entertained with the graceful movements and merry castanets of the dancing girls. The Osmanlis are

very fond of dancing, but consider it inconsistent with their own dignity; they always have beautiful young slaves trained in this accomplishment, and also made proficient in the music of the country.

Turkish music is very unlike that of European countries, where there is a general similarity. Although the Orientals have very good ears for music, and treat the subject scientifically, yet it is strange that they do not understand the harmony of sounds—for all their concerts, both vocal and instrumental, consist of *solos*, that is, they all sing and play only the air or tenor, and never the bass and contralto, etc.

The natural tones of their voices are very sweet; and of late years the military music having been arranged in European style, they have made great proficiency in this art.

The opera house in Pera is also very attractive to the Turkish gentlemen, and much frequented by them. The sultan has his *loge*, or box there, and sometimes honors the house by his royal presence.

Recently the piano has also become very fashionable among them, and it is to be heard incessantly jingling in all the harems. The sultan being himself an amateur, frequently plays on that instrument, and has also an Italian Opera attached to his palace for the entertainment of his ladies, where many of the

female slaves are trained to sing and act *à la Italienne*, in the costumes of both sexes.

The ladies of the palace are also amused with other exhibitions, which they witness through latticed partitions.

From the preceding sketch, it will be readily understood, that all the ladies in the royal palace, are in reality *slaves* from the regions of Circassia, but they are always well treated, and even addressed by the title of Hanums, or ladies; and we may say their greatest hardship is being lightly clothed all seasons of the year; their feet without stockings, and their dresses made of the lightest fabrics, from which fact many of them fall easy victims to consumption.

These ladies are not allowed to go abroad as freely as Turkish hanums in general, on account of the restrictions of court etiquette; this confinement is also very injurious to their health, and their ennui is often insupportable. Sometimes, after a due warning to all the gardeners and other gentlemen to quit the premises, they are allowed to stroll in the palace gardens, and occasionally the Validé Sultan takes pity on some of them, and permits them to enjoy a promenade in her own train, when the exuberance of their spirits often tempts them to the most childish acts of coquetry. Indeed, so great is their longing to encounter the lords of creation, that a feigned sickness

affords an occasion of seeing a doctor, and their favorite remedy for all ailments is bleeding, or the *bleeder!*

These beautiful girls having no other ambition than to be as fascinating as possible, and such aspirations sometimes seem to be felt in more enlightened bosoms, they do not like to waste their sweetness on the desert air; as they are consequently a little mischievous, the practice of locking up each one in her own apartments has been deemed advisable. When the muezzin proclaims the hour of evening prayer, the disconsolate ladies are severally consigned to a state of security by the sable turnkeys of the palace.

This is not, however, so dismal a fate, when we remember that a short time ago, all the inhabitants of Stamboul were obliged to be within their own domiciles, about two hours after sunset; and awhile since, there was the curfew bell even in good old England.

CHAPTER XXX.

CIRCASSIAN SLAVES.

ALTHOUGH the slave trade has been nominally abolished in Turkey, and the public mart formally closed to this traffic, yet the practice of buying and selling has not been, nor will it ever be altogether abandoned, because the slave constitutes an essential element in the composition of their domestic institutions.

There are two kinds of servitude in every house; one, the ordinary labor of domestic service; the other that of personal attendance; neither of which the free Mussulman women are willing to perform, because they will thereby be more or less brought in contact with men, which is proscribed by the Koran. The slave service, therefore, becomes necessarily indispensable with the Mussulmans, whose houses have hitherto been supplied with Circassian and Nubian slaves, the former being a species of ladies

in waiting, and the latter performing the menial services of the household.

The average price of the slaves is, according to the tariff of the Custom-house, $500 for the white, and $100 for the black. They bring these prices when they arrive fresh from their native lands. Those of the Circassian, who are, however, brought into the country in childhood, and carefully educated and trained in accomplishments, attain so rare a style of beauty and delicacy of appearance that they are frequently sold for $6,000 or $8,000.

Though the restrictions upon the trade have forced Turkish families to employ Greek and Armenian women in their houses, yet there is always a demand for slaves.

The Armenians having the same institution as the Mussulmans, viz., the harem, their maidens are prevented from entering any family as servants; it is only the old women, whose charms have all faded and gone, who are willing to expose themselves in this way. The Greeks, though not so scrupulous, are generally ignorant of the Turkish language, and altogether uncongenial in their habits and ideas, so that they are unpopular.

Slaves are still more indispensable in the palace, for the Mussulman prejudice is opposed to the introduction of any of the subjects who would thus come

in contact with royalty. Besides, is his majesty to form an alliance with his subjects?

The Circassian parents so long accustomed to the benefits derived by the advancement of their daugh-



CIRCASSIAN.

ters to positions of comparative ease, will always be ready and anxious to supply the metropolis; and the traffic, notwithstanding the formal prohibition, is still continued at private houses in Top-hané.

Circassian slavery in Turkey, is not a condition of servitude. All the children who are born from odaluks are free, and they also render their mothers free; an odaluk may be sold alone, but never after she has become a mother.

Besides the maids of honor or ladies in waiting, at the palace, are often bestowed in marriage upon pashas and other dignitaries, who thus consider themselves in some sense allied to royalty. One of their number was a slave to Validé Sultan. She was married to Mehmed Bey, the brother of the sultan's brother-in-law, with the idea of ameliorating her condition; but being cruelly ill-treated by her husband, she had a petition written and presented it to her royal patroness, whereupon the validé summoned the husband, and reprimanded him in such a manner that he became exasperated, and having intoxicated himself with *racky*, or Turkish brandy, rushed into the harem, and plunged his dagger into the breast of the unfortunate wife.

Sultan Mahmoud lost his favorite wife, and was so much grieved by her death, that he ordered her apartments to be locked up, and that no one should enter them; he only, spent some time there every day in solitary meditation upon his lost favorite.

There was a slave girl fourteen or fifteen years old, whose duty was to clean the bath belonging to these

apartments. She was so curious to know why these rooms were always locked up, that she one day found herself on an exploring expedition by means of the private staircase. Finding the door open, she ventured to enter the apartment, when, lo! and behold! there was the awful Mahmoud himself.

He said, "How dare you venture here; do you not know my express commands?"

The terrified girl fell at his majesty's feet, and craved pardon.

She was so bewitching in this posture, that the sultan not only pardoned her, but invited her to meet him every day in the same place, till at last, he ordered that the apartments should be appropriated to her, and she became the Fifth Kadun, and the mother of the present sultan!

It is the idea of aspiring to such honors and stations, near even royalty itself, which induces the Circassian parents so readily to sell their daughters to Mussulmans, when nothing could induce them to barter their offspring to Christians.

No wonder that each simple peasant of the Caucasus fancies slavery in the metropolis, to be a translation from poverty to an earthly elysium, when tales, and true tales too, not the enchantments of Aladdin's wonderful lamp, are so common in Oriental life!

Therefore, even if the traffic is formally prohibited,

the Circassian parents will force their offspring into the market, not only to ameliorate their condition, but to secure favorable alliances for themselves; so that if the legal sum be not hereafter realized as purchase money, their children will still be apprenticed in some way or other.

CHAPTER XXXI.

WATERING PLACES.



ANCIENT OUT-DOOR COSTUME.

THERE is a prevalent impression that the Turkish ladies are always imprisoned at home; but nothing

is more erroneous. For, since the destruction of the janissaries, who molested every one in public, they are to be seen everywhere, and on all occasions.



YASHMAK, OR MODERN V[illegible]

The only requisite for their appearance is to be veiled, and to wear the Feradjé, or cloak.

Thus accoutred, they wander through the bazaars, frequent all rural places of resort, visit the baths, and scarcely a day passes when they stay at home. Nor

is it to be supposed that they are closely muffled, as they were formerly. The ancient out-door costume was most hideous; they were enveloped in an immense white sheet, a little piece of horse-hair gauze being suspended over the eyes. But the *yashmak* or veil, is, at the present day, composed of the lightest India mull, and has little power of concealing their charms, but on the contrary, serves to heighten their beauty by its gossamer transparency.

The arched eyebrows throu[illegible] deceptive veil, seem more delicately curved[illegible] large and lustrous eyes shine more darkly from its snowy folds; and the delicate and peach-like hue of the [illegible]on is rendered tenfold more lovely.

The texture of the yashmak is now so exquisitely fine, that the two square yards of muslin which compose it do not weigh more [illegible] single drachm!

The feradjé or cloak is an ample outer garment, made of fine colored bombasine or Thibet, lined with silk, and the edges are trimmed with embroidery.

Their feet are clothed with yellow *chedik*, or morocco buskins, over which *paboutlj*, or slippers of the same color, are worn in the street.

So great is the force of habit and education, that not even the oldest woman ever appears in public unveiled, although the Koran pronounces furrows

and wrinkles to be all-sufficient disguises for faded charms; yet, in Turkey, as well as all over the world, the maxim doubtless is popular, that beauty never dies.

Even the dames of ebony hue, dreading the display of darkness visible, are most punctilious in covering their charms, thus affording more distinguished specimens of the wonderful effects of light and shade.

During visits of ceremony, when the feradjé and yashmak are taken off, a long strip of white muslin is left hanging from the top of the head down the back, for the purpose of covering the face in case of sudden emergency. But such accidents seldom occur, as the gentlemen of the family are informed, as soon as they enter the vestibule of the harem, that there are strangers within.

Thus equipped, the Osmanli ladies are the most independent creatures in the world.

As no one dares to look them in the face, from a sense of respect, it has been customary for them slightly to encourage their timid admirers by a few furtive glances, if not positive attacks; so that, all public occasions, an attentive observer may detect them in some of the wiles of coquetry, or unmeaning flirtation.

Ladies of distinction are attended by black

eunuchs, who protect them from the too familiar approach of any witless knight, who may ignorantly trespass the limits of Oriental decorum.

These ebony gentry, from the nature of their position, had become insolent and overbearing, under the plea of protecting the ladies, and a native always avoided a collision with them, since they were sustained by public opinion. But their own extravagant conduct has put an end to their pretensions and power.

Kizlar Aghassy, or the head black eunuch of the palace, was formerly so influential a personage as to rank among the ministers of state; but at the present time, the eunuchs have lost all their pristine greatness, and are mere domestics of the household.

The carriage generally used by the ladies is called an *araba*, which is often very richly ornamented and gilded, and well cushioned in the inside. The top is covered with a crimson or green *ehram* or shaggy cloth, manufactured in Albania, and fringed with gold. This spacious conveyance, capable of accommodating six or eight persons, has no springs, and is drawn by a couple of oxen, whose heads are gaily tricked out, and furnished with a charm against the Evil-Eye. The ends of the tails are tied to a cluster of red tassels, which are fastened to a hoop set in the yoke, and gracefully arched over their backs. This

arrangement is to prevent the animals from spattering the mud with their tails.

The araba is entered by means of a small temporary ladder at the back. There is a conductor, or arabagee, who leads the oxen by a chain attached to their heads, and a yanashmà, or boy, who walks by the side, and goads them on.



ARABA.

But many of the families are now to be seen in public, in European carriages, and they delight in excursions on the water in their beautiful *cayiks*.

Nature has been so lavish in her gifts to the land of the Osmanlis, that they have every temptation to linger for hours in some one of the many lovely spots which are to be found all along the Bosphorus.

Boghasitchy or the Bosphorus, is the most magnificent stream in the world. Its winding way, its shores besprinkled with palaces, mosques and minarets, in the peculiar picturesque style of the East; the gradually sloping hills, here and there studded with airy and pretty dwellings, and decked out in green array—all combine to enchant the eye and delight the mind.



CAYIK.

There is nothing so exquisite as the *cayiks* of the Bosphorus. Their forms are as slender as the canoe's, and certainly more graceful than the gondola's, defying any other aquatic conveyance rowed by men. They are always propelled by long *sculls* of one, two, or three pair, fastened on the gunnels at about midships, to pins, by leather bands.

The hold is allotted to the accommodation of passengers; there you recline amid downy cushions, and noiselessly glide along, with the measured oars of the boatmen, who look like very sea-nymphs, in their snow-white robes.

By moonlight, the shores, with their latticed and

irregular buildings, seem to be some fantastic realms in the distance; and the blue waters reflecting back the silvery stars, almost tempt one to plunge beneath their glassy surface. No wonder, then, that the Osmanlis should spend most of their time, when the summer sun cheers and invigorates, in loitering among such scenes as these.

The sultan has numerous *kiosks* of his own; on the most lofty summits of the hills, in the most sweetly embosomed valleys, by the margin of the briny sea, where wave after wave has "noiselessly rolled up the beach" ever since the waters which were above the firmament were divided from those below—in the midst of plains, by the roadside, and in the noisy populous streets of the metropolis, are these tasteful pleasure bowers ever to be met with, but carefully guarded from profane footsteps. Generally, however, in the spots thus consecrated by royal pleasure, are to be found coffee shops, and mats or low stools, for the accommodation of other classes of this nature-loving multitude, where at all times the most lovely groups of men, women, and children are collected.*

There are some places of resort more frequented than others. The Kehat-hané, or as it is commonly known to Europeans the "Sweet-waters of Europe," at the head of the Golden Horn, Fener-Bahchessy,

or, the garden of the Light House, and Moda Bournou, or the Fashionable Point, on the Marmora. the Gĕok-Souyou or the Heavenly Waters of Asia, on the Bosphorus, Hunkear-Iskellesy or the Sultan's Valley—and Kalender on the opposite shore.



KEHAT-HANÉ, OR SWEET WATERS OF EUROPE.

To all of these places, the people flock in cayiks and carriages, and spreading their carpets upon the green sward, recline with true Oriental nonchalance and comfort. The chibouk adds its curling fumes to the scene, the narghillé bubbles in unison, the favorite kahvé is handed round in tiny cups, the wild notes of the *Lahouta* and *Kemeniché* are re-echoed by the verdant hills, while an entire lamb on a spit sheds

its fragrant odors, predicting a pic-nic *champêtre*. The itinerant seller of bon-bons plants his tray before you, and you cannot refuse to partake of its luscious contents—wandering gipsies present you wild flowers, and proffer their services in unfolding the pages of destiny. Group after group glides along in the fanciful costumes of Stamboul, and all are joyous and contented.

Thus the Osmanlis enjoy that sensation of delight, their indescribable *Keyf*, when for the moment all care and trouble are forgotten, amid the scenes of beauty which nature so freely lavishes upon all, rich and poor.

Especially on a Friday, or the Mohammedan Sunday, there are congregated thousands of persons, people from every clime, and of every rank—Persians in their peaked *papaks;* Albanians with their fustanels; Circassians in their woolly caps; Zeybeks, or Turkish mountaineers, in gay costumes and lofty head-gear, and armed from head to foot; strange men on horse-back, who seem to be made up of gold embroidery and cashmere shawls; Turkish soldiers, and ebony negroes on milk-white steeds; the representatives of the different western powers in their elegant carriages, with their own ladies and families; European travellers and book-making authors, mingle in the crowd. The imported beauties of

Circassia, sit on their embroidered cushions, sable guards patroling around, while their lords and masters keep at a respectful distance.



ZEYBEK OR TURKISH MOUNTAINEER.

The Osmanli ladies seem all to be beautiful, especially in their white and delicate veils, and costumes of such varied hues, with brilliant diamonds glitter-

ing upon their heads, necks, arms, and fingers—in a word, a Turkish watering-place would eclipse even Broadway itself in recherchées toilettes and unparalleled beauty; while the charm of such an endless variety furnishes a study for the artist, and leaves nothing to be desired to complete a picture exquisitely perfect.

Amid such scenes as these, the blue heavens for a canopy, with nature's emerald carpeting, the tall and majestic trees bearing the impress of unnumbered seasons, more beautiful in their leafy verdure than the most exquisitely carved and marble columns of the palaces of kings; while the tuneful songsters of the grove trill their plaintive notes—are displayed the simple tastes and habits of this people, so inaccessible when they are once within the precincts of their own domiciles.

Here may the stranger, who for the first time treads the shores of the Eastern world, perceive the real spirit of Oriental society and manners, as exhibited in the exchange of mutual intercourse and the etiquettes of life.

The group just before you may be the harem of an Armenian banker. Though composed of many ladies, yet the Armenians being Christians, by virtue of their religion, they are not allowed to number more than *one* wife in their harems.

Again, under the shadow of yonder tree, are two lovely Mussulman girls, surrounded by a train of halayiks, or female slaves, and attended by black eunuchs. Stay your footsteps, for it is the harem of ——— Efendy—a Redjal or grandee of the realm.

This distinguished man had the misfortune to lose his interesting and beloved wife; and so strong was her memory upon his heart, that he never sought to replace her loss; consoling himself with these two beautiful pledges of her love, and lavishing upon them all his affection and indulgence.

These young ladies alone now constitute *the harem* of a man who has perfect freedom to number as many as *four* lawful wives!

Thus it may be perceived, how far from being synonymous are the two words Harem and Polygamy.

CHAPTER XXXII.

THE BAZAARS.

THE bazaars of Constantinople are built of stone, and lighted from the top. They seem like long streets covered with arched roofs, each street being appropriated to some particular merchandise; thus, there are the spice bazaar, where all kinds of condiments, drugs, and dye stuffs are sold; the perfumery bazaar, containing the most delicious perfumes of the East, the otto of roses, Tcherkess-souyou, and many other essences, also the fragrant pastilles, which are placed upon the pipe bowls, filling the atmosphere with their delicious scent, and the singular rat's tails which emit a perfume like musk, and retain their odor for any length of time; the silk bazaar, the calico bazaar, the shoe bazaar, depots of most varied and exquisite embroideries; the jewelry bazaar, the pipe bazaar, where are displayed the beautiful and costly mouthpieces studded with gems, the long and graceful stems of jessamine, or cherry,

and the gilded and delicately modelled red clay bowls.

The space occupied by these bazaars is equal to the whole of the sixth ward in the city of New York, and the internal arrangements are entirely unlike the shops of this country. There are no front windows, nor counters. The entire façade of the streets being



THE BAZAARS.

shelved for the display of wares and goods, presents a whole front with the appearance of a vast library,

not of books, but of merchandise. A sort of elevated platform, about five or six feet wide, and two feet from the ground, extends the whole side, on which both merchants and customers sit, thus serving the double purpose of counter and seats. The shops are divided by elbow boards, and a small room is attached behind each for the storage of goods, etc.

The ends of the streets are furnished with immense gates, which are closed every evening about an hour before sunset, and are opened again in the morning about eight.

The whole effect is very interesting; the fanciful wares, the great number and proximity of the stalls or shops, and the varied costumes of the venders and purchasers, combine to create rare and beautiful groups for the pencil of the artist. Carriages, horses, and foot-passengers, are continually passing and re-passing in crowds.

Occasionally the owners of the shops are obliged to leave their merchandise for a short time, and during their absence, a covering of net-work suspended across the front of the stall, is sufficient to indicate the absence of the proprietor, and also to protect the property from all depredation.

These bazaars are the favorite resort of the Turkish ladies of all ranks, and there is no little coquetry displayed by the fair purchasers, when the unusually

handsome appearance of the merchant tempts them literally to ransack his whole establishment for the most trifling article. These occasions are also made available for the purposes of flirtation, assignation, and all other romantic amusements. It is amusing to observe the ladies as they fit themselves with their peculiarly colored and shaped chaussure, for they make no scruple of displaying their beautiful ankles, which are generally divested of every semblance of hosiery.

The method of buying and selling is peculiar to the country, and doubtless very entertaining to strangers. The system of Prix-Fix, is unknown in Turkey, for, as they go on the principle "each one for himself," no one is content with any price except his own valuation. Besides, the people are so conceited that any concession on the part of the merchant is flattering to their vanity. He, therefore enjoys the privilege of being beaten down, merely as complimentary to his customers. So the merchant always demands an exorbitant price, which he has no idea of receiving, in order to give his customer a fair chance to gratify his vanity, and also to exercise his judgment.

As London has its "Whitechapel Road," Paris its "Temple," and New York its "Chatham street," so Constantinople has its "Bit-Bazaar," emphatically so

denominated from the vermin which infest old clothing.

Infinite diversity pervades the garments here displayed, and as people's clothes always look something like themselves, so the empty garments seem to tell tales of their good or bad fortunes, whether the former owners died of plague or small pox, were solitary occupants of the robes, or shared them with other animalculæ.

At the auction, which occurs every day in these purlieus, poverty may find a momentary relief by the disposal of its surplus wardrobe, or may even don the cast-off rags of some less fortunate victim of misery.

There is a more respectable auction at the *Bezesten* every day except Friday, until noon, where jewelry, embroideries, carpets, arms, and all sorts of superior second-hand garments are disposed of. Here the humblest citizen may at least enjoy the semblance of grandeur, as he invests himself in the same *setry* which the Efendi discarded the day before; or an ambitious mother may procure the same *toilette de noces* as graced the form of a beautiful Hanum.

The Bezesten is a large quadrangular stone building, surmounted by a cupola, in the centre of the bazaars, and serves not only as a place of public

auction, but for the safe deposit of valuable property, either money, shawls, or jewelry.

There are numerous *khans* in the city, which are constructed in the form of a hollow square, and are two or three stories in height. The various rooms are occupied as offices, by jobbers, wholesale merchants, and bankers.

Goods are sold in wholesale, usually at two or three installments of 31 days each, which are seldom liquidated in less than 6 or 8 months.

The trades are divided into different guilds, called *esnafs*, each one governed by its own laws and officers. The chiefs of these guilds are always Mussulmans, and appointed out of the corps of superannuated palace attendants, such as boatmen, cooks, and scullions, who are thus pensioned off.

CHAPTER XXXIII.

KAHVÉS.

We have desires to which we are impelled by nature, and their attainment is indispensable to the continuation of life; but we have desires also which are the results of acquired tastes, and which habit often makes as impulsive as our natural wants. Thus are created the luxuries of life, and to increase the delight which we derive from such sources of enjoyment, we endeavor to refine, to etherealize their forms, and to divest them of all sensual and grosser accompaniments.

Among such luxuries, coffee and tobacco are pre-eminent, which are made even the basis of hospitality and the bond of social intercourse by all the Osmanlis. Tobacco, when imbibed in its exquisite forms, is the source of the most refined enjoyments, creating those reveries and dreamy sensations which float for the moment about our listless senses, beclouding with a silvery vapor some of life's dull realities.

Tobacco, ever since its first introduction to the civilized world, has become so indispensable an item of consumption that it has long been ranked among the staple commodities of life, and seems to claim the double title of a natural and artificial taste. Yet, no form of pleasure and exhilaration has ever been the subject of so much study, as the ways and means of enjoying this fragrant weed.

All the world are well aware of the different forms in which tobacco is used, viz., inhaling in the form of smoke, titillating the nostrils by its powder called snuff, or imbibing the juice into the system by the process of mastication. The two latter forms of enjoying this luxury, seem to admit of no refinement, as time has rolled on, and snuffing and chewing yet remain in their pristine state of simplicity.

On the contrary, no ingenuity has been spared to invent, improve or remodel the various vehicles by which the more exquisite and graceful practice of smoking may be enjoyed.

Although tobacco may have been indigenous to America, yet we have the assertion of Professor Beckman to corroborate the fact, that this plant was known to the Tartars long before the discovery of America. As early as the year 1610 a native Turk was paraded through the streets of Constantinople with a pipe transfixed through his nose, as the pen-

ality of indulging in the pastime of smoking, which was then in great disrepute.

Indeed, if we may credit tradition, Mohammed himself predicted "that in times to come there should be men, bearing the name of Mussulmans, but not really such, who should smoke a certain weed called *Dükhan*, or Tobacco.

Tobacco was introduced into England soon after the discovery of Columbus, by Sir Walter Raleigh, and thence found its way into Europe; but not until fifteen years after do we hear of it among the Turks, whence it seems that the Orientals must have acquired their knowledge of this plant through some other channel, most probably from their Tartar neighbors. But from whatever clime we first derived this fragrant weed, there is no doubt that the earliest method of using it was in a *pipe*, and not in the form of cigars, or by imbibing the juice by chewing—which latter practice was unknown to the early lovers of tobacco, and is unpractised by the Orientals even at this day.

As the aromatic plant by degrees became essential to the happiness of mankind, even including the fair sex, doubtless the inconvenience of the pipe suggested the idea of a more portable form, whence the invention of cigars.

In Holland, in 1570, they smoked out of conical

tubes, made of palm-leaves plaited together; and subsequently the leaf of the plant was rolled up, and the present form of cigars adopted. The only recommendation to the form of cigars is their convenience; but many amateurs pretend that they thus attain a stronger relish of the tobacco than from pipes. The cigar is certainly strong in its fumes, but whether the *relish* is greater is a matter to be questioned, and in this form the injurious and even poisonous properties of the plant are imparted to the system. Besides, there is the close proximity of the fire to the mouth and teeth; secondly, the condensation of the essential oil on the lips, leaving a yellow tinge around the mouth; thirdly, the gradual dissolving of the end of the cigar in the mouth, producing, by its nicotine property, irritation of the gums and the salivary glands; fourthly, there is the necessity of always holding the cigar, which in the course of time imparts a dingy hue to the fingers; fifthly, the danger of injuring the clothes and furniture by the constant falling of the ashes; sixthly, the eyes suffer from their proximity to the heated fumes; and last, but not least, there is the satisfaction of imbibing the nectar-juice of some black mouth, for the black nymphs who are employed in this manufacture, always salivate their handiwork, by way of giving it a smooth and handsome finish. Surely,

could our amateurs but witness the manufacture of their favorite Havanas, they would forever eschew that form of the aromatic weed.

But apart from all these considerations, the very *convenience* of the cigar becomes an objection; for being always at hand, the too frequent use of it has converted the pleasure into an evil—such a constant craving being excited that even the health is injured. Doubtless this perverted taste, in circumstances where smoking has not been permitted, as on board ships, behind counters, in offices, etc., has induced the pernicious practice of chewing.

Those nations who retain the original, natural, and simplest mode of enjoying the weed, have never relinquished the pipe, but have varied the form of this implement, and much beautified and improved it. The people who have retained the use of the pipe, are the Dutch, Irish, English, Scotch, Germans, Russians, Turks, Persians, and all Orientals. In the perfection of the art of smoking the Persians may rank first, then the Osmanlis, Russians, Hungarians, Dutch, English, and last of all the Germans.

The Persians rank high in this respect, because they have studied the philosophy of enjoying the fumes of tobacco in their greatest purity. This they have attained by passing the smoke through water, and thus purifying it from the essential oil of the

plant. The kaleon of the Persians, the hookah of Hindostan, the shishé of the Arabs, or the narghillé of the Turks, is an air-tight vessel partially filled with water, on the top of which is a bowl to contain the ignited tobacco. From this bowl a tube descends into the water, and the long and flexible pipe is inserted into the vessel above the level of the water. When the smoker begins to draw through the pipe, a partial vacuum is created in the vessel, which occasions the pressure of the external air to force the smoke of the tobacco downward through the small tube above mentioned into the water beneath, where, after losing its solid particles, it bubbles up into the vacant space above, and thence through the pipe to the mouth of the smoker.

But ever since the peculiar and agreeable properties of this fragrant plant have been known, the ingenuity of its votaries has been excited to invent and improve the ways and means of obtaining the greatest amount of satisfaction from its use.

In the earliest stages the pipe was made of one entire piece of clay, but soon the fact was established that this substance became so heated as to decompose the tobacco. Metallic and other pipes were tried, but still the same evil existed; until wood became the most popular material. But that being combustible, the flavor of the tobacco was deteriorated; and

at last the arrangement was made of a stem of wood with a bowl of clay attached to it, to contain the ignited plant. The wood was a nonconductor of heat, capable of being constructed of any length, and moreover, easily cleaned, so that this was pronounced the great desideratum.

The Turks have displayed the greatest refinement and taste in the manufacture of their long and beautiful chibouks or pipe-stems, to which they attach the amber mouth-piece, so agreeable to the lips and free from all impurities.

A peculiar species of clay was discovered in Turkey so remarkably argillaceons as to supersede all other substances for the construction of pipe-bowls; and these Oriental and philosophic smokers have displayed their wisdom and science in the peculiar form into which they have molded them. The form of a *lüllé*, or Turkish pipe-bowl, is that of an inverted cone, the base of which, when filled with tobacco, forms the surface. The design of this form is to present a greater surface of exposure to the atmosphere, and to bring a smaller body of tobacco in contact with the bowl, which is made as thin and delicate as the nature of the material will permit, so as to possess the least quantity of body, and thus less power of retaining heat. The pipe should be lighted in the

centre of the bowl, not with a piece of *paper*, which would scorch the surface of the tobacco, but with a small piece of spunk. At each inhalation the ignited circle enlarges and extends toward the edge of the bowl, and as the combustion takes place proportionably downward, it is evident that all the tobacco is consumed without the assistance of *fingering* it, as the Germans are in the habit of doing.

The stem is always of wood, but great care is used in its selection. Jasmine is cultivated expressly for pipe-stems, and carefully trained so as to increase in length and uniform thickness. Cherry-stems are much prized and more durable than the jasmine, and there is a species of wild fruit tree called germeshek, peculiar to Turkey, remarkably suited for the use of tobacco, and very generally used. These pipe-stems are never less than four or five feet long, and perfectly straight. The object gained by the length is that the smoke arrives at the lips comparatively cool, having deposited its more solid particles in the stem, which being perfectly straight is easily cleansed; for it is an essential point that the pipe should, contrary to German philosophy, be kept pure. Still another advantage gained by the length is that the pipe may be easily disposed of for the moment, resting by the side or against a table without deranging the tobacco

in the bowl, which should always have a small br tray beneath it to protect the floor from any accident.

Certainly, then, a Turkish chibouk is unequalled as an implement for smoking. The pure amber mouthpiece often glittering with brilliants, the long stem, one unbroken length of slender jasmine, and the delicate and beautifully-gilded bowl, seem to constitute the very essence of refinement, in the luxury of smoking; and no wonder that the Osmanlis recline for hours on their silken cushions, and puff and puff again "ambrosial gales."

One reason of the luxury displayed in the Turkish pipe is, that the chibouk is an indispensable appendage of hospitality, always presented to the guests, and constantly changed and replaced by another, each successive pipe exceeding its predecessor in beauty and value, until the visit is terminated.

The chibouks and narghillés are symbols of luxury and wealth among the Osmanlis, as services of silver are appendages of elegant life, to the Europeans, and there is great ambition to excel each other in the costliness of their appurtenances of smoking. Many of the pashas and other men of wealth, possess chibouks to the value of $50,000, ranging from $10 upwards.

Sultan Mahmoud was forced to issue an edict

forbidding the hosts to present them to visitors, and ordering that every one should provide his own chibouk. Hence the appendage to all gentlemen of rank of a Chibouk-gy, who always accompanies his master.

The narghillés or hookahs are also very popular, and often of exquisite workmanship; but pipes being more portable and handy, are generally preferred. The effort necessary to draw the smoke from the narghillé is, by some, considered as objectionable; but a little practice soon habituates to its use, and certainly with this instrument we have the smoke in its greatest purity.

But it is not only the quality and beauty of the long chibouk which constitute the Osmanlis the best and most philosophical smokers. There is no tobacco in the world so delicious as the Turkish; so varied in its degrees of narcotic strength, or so carefully prepared, and a taste once being acquired for this species of the plant, all other varieties become intolerable. A growing taste for this tobacco has of late been acquired in America, and the increasing demand for this article has induced speculators to flood the market with spurious imitations or adulterations both imported and of home manufacture. Even in Turkey the greatest connoisseurs can, with difficulty, procure the best species; there are so many varieties

offered for sale; the very worst kind, of which so much is exported to America, being from Smyrna and its immediate neighborhood. The tobacco most valued, and justly so, for its pure and aromatic flavor, is only raised in a small district of Thessaly, in European Turkey, and is called Yenijé tobacco, from the name of the region where it is cultivated.

There has been concocted a peculiar kind or brand of the plant under the title of *scafarlatti*, which seems to have gained great celebrity in the United States as being the genuine Turkish article. This appellation is as yet unknown in Turkey, and must have sprung from the inventive brain of some one of the Barnum race, who would even enlarge the Turkish vocabulary at the expense of the *lingua Italiana*.

Not to notice the Western nations, who, with their clay pipes, have remained *in statu quo* in the art of smoking, the Germans deserve some criticism: for they have made many attempts to arrive at perfection.

The material of which the German pipe-bowls are made, poetically called *meerschaum*, is ill adapted for the purpose, and the forms of their stems and mouthpieces imply entire ignorance of the science of smoking.

The meerschaum, or froth of the sea, is a native

rock formation of Turkey, and is excavated about two or three hundred miles from the sea of Marmora. Every particle is exported to Vienna, and it is never used by the natives, because it is a calcareous substance, and when in contact with fire undergoes a process of combustion to a sufficient degree to decompose the tobacco. This fact is well attested by the circumstance that a meerschaum pipe-bowl is greatly enhanced in value when by a long and tedious process it has lost all its combustible properties, and is thus rendered incapable of deteriorating the tobacco. But why select a substance which requires so long an apprenticeship, when nature furnishes one well suited for the purpose; and why esteem an article for its power of absorption and then prize it the more for having lost it by time and use? German philosophy only can explain!

Apart from the unfitness of meerschaum for the bowl, the form in which it is modelled shows how little the nature of tobacco is understood by those sturdy people; for the form of an elongated cylinder only serves to surround the weed by a heavy body of combustible material capable of containing an excessive degree of heat, and thus decomposing the tobacco. But the main object of these amateurs of the *mere-sham* seems to be to deteriorate the fume of the narcotic plant as much as possible—for to cap

the climax of their absurdity, a metallic cover is nicely fitted to those exquisite pipe-bowls, and thus the favorite meerschaum is converted into a perfect retort for the manufacture of tobacco-gas!

Their stems are generally made of the most ordinary wood, short and curving, and the mouth-piece of the minutest dimensions. The object in having such small mouth-pieces is to imitate the process by which infants are nourished, by introducing them into the mouth and regularly sucking up the smoke instead of inhaling it, as the Osmanlis do, by merely resting their lips upon the large and oval surface of the amber. The introduction of the piece into the mouth immediately excites the saliva, which in part passes into the pipe, and is otherwise discharged by spitting—a most disgusting practice unknown among the Orientals. Notwithstanding also the shortness of the pipe, owing to its curved form and the diminutive mouthpiece, it is almost impossible to keep it clean. But it seems to be a sort of German philosophy not only to have their pipes in a most filthy state, but to delight in and value them the more in proportion to their antiquity and impurity. Truly there is no accounting for taste, nor is it any longer a matter of wonder that pigs delight to wallow in the mire.

If, then, the nations of the East, the Persians and

Osmanlis, are behind the age in other matters of civilization, they have surely attained the acme of refinement in this delight.

Nature, too, has favored them in the peculiar quality of their tobacco, and the very indolence of their habits has led them to meditate more diligently on their favorite luxury. Hence the palm in this matter is to be given to their musical gurgling narghillé, purifying and cooling the fragrant fumes, and to the long and graceful chibouk, which a little care will keep always pure and ready for use. These are well worth the adaptation of other nations. Some have, however, objected to the chibouk as not being portable and convenient during a promenade, as if there were a municipal law requiring all good citizens to smoke in the streets. If the good taste of the community should render the use of these chibouks and narghillés popular, there is no doubt that all the places for public refreshment would be provided with them, as they now are in Turkey and all over the East.

The coffee plant is well known to be a native of Arabia; it was used as a drink in that part of the world as early as the ninth century of the Hegira, and was gradually introduced into the countries of the Levant; it was many times declared unlawful by the followers of the Koran, as being of the class of inebriating liquors so often condemned by Mohammed;

but the Eastern nations are so addicted to its use, that they say, "A cup of coffee and a pipe of tobacco are a complete entertainment." It seems that this beverage was made fashionable in Paris about the year 1668, by a Turkish ambassador. "The elegance of the equipage recommended it to the eye, and charmed the women; the brilliant porcelain cups in which it was poured, the napkins fringed with gold, and the Turkish slaves on their knees, presenting it to the ladies seated on the ground on cushions, turned the heads of the Parisian dames. This elegant introduction made the exotic beverage a subject of conversation; and in 1672, an Armenian at Paris, at the fair time, opened a coffee house." This establishment was much frequented by the literati, until the proprietor added the sale of wine and beer to its attractions.

A similar attempt was made in New York in 1855, but soon relinquished; notwithstanding the proverbial fondness of the Americans for good coffee and tobacco. The fact is, their temperament is too nervous, and their habits are too restless to allow them quietly to sip their coffee and smoke their pipes as the Orientals do.

Besides, the style of preparing the coffee in Turkey is decidedly superior to any known in Europe or America, and has met with the approbation of those

who have tasted it either in New York, or in the sultan's dominions.

"Coffee is found on chemical analysis to contain a highly nutritious element, known as caffein. This component part of all good coffee is found to contain a larger proportion of nitrogen than any other vegetable principle, and in this respect equals some of the most highly animalized products, rendering it nutritious as a drink."

The essential oil of the berry is so volatile, that the greatest care and skill are requisite in its roasting and pulverization; for if too much burnt, the aroma is destroyed, if underdone, the water fails to absorb or extract the nutritious material, and if not properly pulverized, a perfect chemical combination of the particles in solution is not effected.

There is no doubt a desire among the Americans, to obtain this beverage in its purity and excellence, as evince the many machines and contrivances they use, yet they seldom if ever succeed in their attempts.

The mixture from the grocers, and the ingredients they mingle at home, such as eggs, isinglass, etc., render it impossible to secure a pure, unadulterated, fragrant solution of this berry.

The commercial competition is so great that in order to be able to undersell each other, all sorts of

cheaper substitutes are mixed with the coffee, such as chicory, beans, peas, etc.; thus annihilating the really nutritive properties of the genuine plant.

In a word, those who have never tasted a cup of good Turkish coffee, are yet in unhappy ignorance of the peculiar aroma and deliciousness of coffee as a beverage.

Coffee being the universal and favorite beverage in Turkey, the first ideas of an Osmanli, upon opening his eyes in the morning, are associated with his *kahvé* and *chibouk*, or coffee and pipe, which in reality constitute his only breakfast, and are not only used upon rising, but at all hours during the day, and at the very moment of his retiring.

These luxuries are invariably offered to visitors, and their omission is regarded as a breach of hospitality.

Their universal use has given rise to the establishment of numerous kahvés, which are the resort of persons of all ranks and condition. They are to be met with in all parts and quarters of the city, each having its own set of customers, and constituting, in reality, the only casinos or club houses, where politics are discussed, business transacted, and the news of the day freely circulated; in fact the only Bourse or Exchange in Constantinople, was a coffee house at Pershembé-Pazar, in Galata: and it is only of late years that a regular Exchange has been erected.

Many of these kahvés are very beautifully constructed, and adorned with pillars and fountains, with gardens attached to them, where visitors are



entertained with sweet strains of music; and crowds assemble to listen to the extravagant fictions of the *Meddahs*, or professed story-tellers, or otherwise to wile away the time; smoking, sipping the fragrant

berry, and playing backgammon, *dama*, or *man-gala*.

All games of chance are played by the Osmanlis, only for amusement, and gambling is not generally practised by them.

The moral effect of these establishments upon the community is very evident; for though wine is forbidden by the Koran, there are many *mey-hanés*, or grog-shops, to be found in Turkey, which are not generally frequented by people of any pretensions to respectability; indeed drunkenness is a very uncommon vice, [illegible] owing to the numerous kahvés, which afford the habitual refreshments of pipes and coffee to the people, with every facility for social intercourse.

On entering the coffee shop, there is an elevated platform on the three sides, which is furnished with cushions [illegible] the accommodation of visitors. On the [illegible] wall are [illegible] grotesque pictures, and also shelves, where the implements of shaving and [illegible] so fantastically displayed as to create a somewhat comic appearance, and one altogether peculiar to Turkey. At one of the remotest corners is an elevated fire-place for the preparation of coffee, which is served in very small cups. The diminutive quantity of this beverage was so unsatisfactory to one of the sailors of the English

fleet at Constantinople, that upon tasting it he observed, "This is excellent; just bring me a dozen."



BERBER, OR TURKISH BARBER.

Surrounding the fire-place are shelves, upon which stand the graceful narghillés, with their brazen and polished mountings, attractive and pleasing to the eye. But the most active and busy personage in this

establishment is the *Berber*, or barber, who is not only the shaver, hair-dresser, and trimmer in general, but extends the province of his sharp profession to bleeding, cupping, leeching, and tooth-drawing; the results of which avocations are displayed at the door, fantastically strung and diversified with colored

Barbers always follow in the train of doctors, and even precede them, for bleeding is a universal remedy in Turkey, whether the patient is sick of fever or fright. Indeed, it is the custom for every body to be bled once a year, generally in the spring, in order to purify the system. Add to this the frequent application of leeches, scarifications, and cupping, and it may be easily conceived that this branch of industry is very profitable; still more so when it was the custom to shave the whole head, for the convenience of frequent ablutions. Many, in conformity with European civilization, now allow the hair to grow, but those who oppose other reforms are equally unyielding in this respect, and "calculating even to a hair."

CHAPTER XXXIV.

HAMAM, OR BATH.

In the East there is one source of comfort and enjoyment which is more essential than all else, and that is the use of the *bath*, which follows all other pleasures, when excess has wearied the system, and precedes and prepares for anticipated luxuries physical or mental. This process of purifying and refreshing the body, is eagerly sought for as soon as the traveller arrives at Constantinople; indeed seems to be second only in his mind to the impressions of an entrance to the magnificent harbor.

The baths of classic memory, where the heroes of ancient Rome were wont to prepare their sinews for the athletic games, and where the patrician dames of Pompeii resorted, to add fresher and more glowing tints to their fair charms, were all conducted on the same principle as those of Stamboul at the present day.

It is wonderful that modern civilization should not

yet have adopted the refinements of olden times, when they are so essential to real health and comfort.

As by some mishap this desideratum exists, it would not be mal-a-propos to describe the real charm and merit of these institutions. The object of all bathing is to free the skin from the deposits of insensible perspiration. This idea has been much in vogue of late, as testify the water-cures, vapor-baths, medicated, sulphurated, etc., being in reality rather vehicles for disease than remedies. But the peculiar substance which closes up the pores of the skin, cannot be removed by simple immersion in soap and water, for, like all other greasy substances, it is composed of solid and liquid, or stearine and olein, the liquid part of which may, in a chemical combination, be absorbed by the water, but the skin will still remain clogged up. Seeing the futility of the process of immersion, many have supposed that a profuse perspiration excited by fumigation, vaporization, etc., would carry off these deposits, by which processes, however, the liquid portion only would be removed, and the system reduced to a state of perfect exhaustion. The Turkish baths are neither immersion nor vapor baths; but the atmosphere is heated by means of flues through the walls, to a temperature suited to induce a free perspiration, without causing over-exhaustion; for the interior is so arranged that

the bather, in passing from one apartment to another, gradually becomes acclimated to the heat.

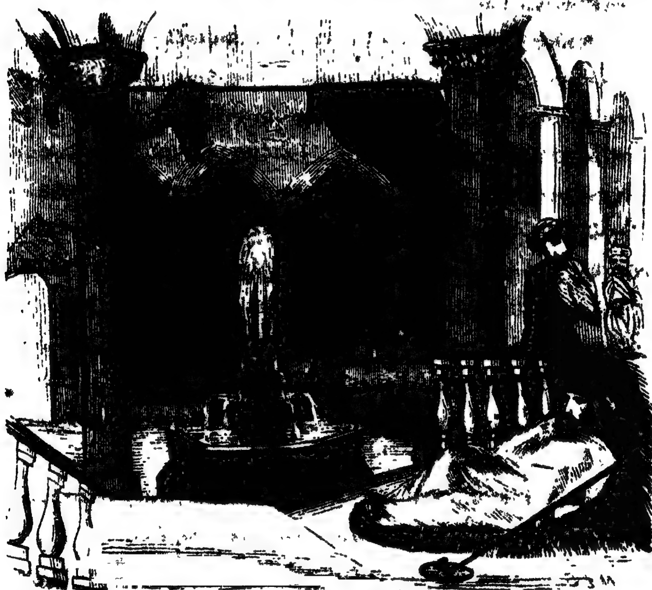
These baths, unlike many other institutions in the East, are perfectly accessible to all, both natives and foreigners, and are the more attractive on account of their entire dissimilarity from all establishments for the same purpose in Europe or America.

Frequent ablutions, and the greatest personal cleanliness being strictly enjoined upon all true believers, by the precepts of the Koran, it is considered an act of piety to erect edifices and public fountains for these purposes, either during life-time, or by personal bequest; consequently such instances of benevolence are by no means rare, nor are the structures deficient in architectural beauty. They are built of stone, and adorned with cupolas, besprinkled with globular glasses which transmit a softened light to the interior.

The interior is divided into three compartments, the saloon, the tepidarium, and the bath itself.

The saloon, where the visitors dress and undress, is a large apartment surrounded on three sides by elevated platforms, on which are placed mattresses and cushions for the comfort and accommodation of those who frequent the bath. In the centre of this room there is usually a marble fountain, whose trickling waters soothe the ear, and add beauty to the

scene, dispensing a delicious coolness to the atmosphere. On his entrance to this saloon, the visitor is immediately greeted with *Bouyouruh* (you are welcome), from the attendants, who conduct him to one of the mattresses on the platform, where he is



THE SALOON OF THE BATH.

undressed, within a temporary screen, made by holding up a towel to prevent exposure of the person; for the Osmanlis are sensitively modest, and feel a feminine delicacy in this respect, so that none ever bathe in public without being suitably invested.

His watch, ring, and purse, are handed over to the Hamamgy for safe keeping, and his apparel being carefully folded in a shawl, and designated by his own head-gear, which is placed upon it, is deposited by the side of the mattress, now appropriated to his exclusive use.

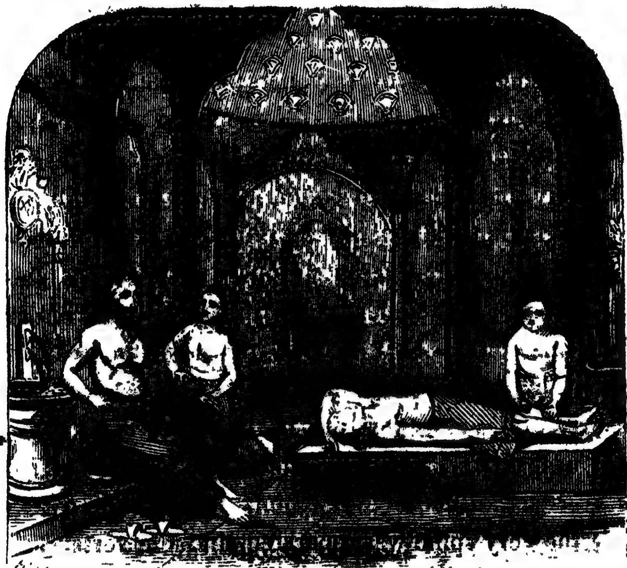
Notwithstanding all these precautions, very ludicrous mistakes sometimes occur, as happened recently to a certain soldier, who was anxious to abandon the ranks, and possessing no other means of changing his uniform for a citizen's dress, entered the bath *en militaire*; where, after having performed his ablutions, he committed the very slight error of appropriating to himself a neighbor's mattress, with its accompanying wardrobe, and thus was enabled to make an honorable retreat *en bourgeois*.

Being now undressed, enveloped in large towels, and mounted on *nallines*, or wooden pattens, to protect his feet from the hot marble and the water, the bather is conducted into the *Halvet*, or tepidarium, which is heated to a degree a little above temperate, where he reposes on cushions until he is gradually acclimated to the atmosphere.

When the pores of the skin are opened, and perspiration excited, the visitor proceeds to the inner room to go through the process of bathing.

The *Hamam*, or bath itself, whose temperature is

raised to any requisite degree by means of flues constructed within, and all along the walls, so as to allow the flames to circulate freely in every direction, is in many of these establishments, exceedingly



HAMAM, OR TURKISH BATH.

beautiful; the dome being supported on magnificent columns, and the walls and floors inlaid with large slabs of marble, and adorned with finely chiselled fonts on all sides, which are furnished with double ornamented brass cocks, for the supply of warm and cold water.

There is an elevated marble platform in the middle, where the bathers lie at full length, for the purpose of having their sinews relaxed, and joints examined. Both the apartment, and this process in particular, have been most ridiculously described, and, either through malice or ignorance, most egregiously exaggerated by travellers; for example, the public are informed that, "A dense vapor sometimes so fills the saloon, that he (the bather), sees nothing distinctly, but figures flit before him like visions in a mist. Having walked, or sat in this heated mist, till a profuse perspiration bursts out, the *tellak* again approaches, and commences his operations. He lays the bather on his back or face, and pins him to the ground by kneeling heavily on him, and having thus secured him, he handles him in the rudest and most painful manner. He twists [illegible] so as to seem to dislocate every [illegible] as if the very spine was separated, and the vertebræ of the back torn asunder. It is in vain he complains of this treatment, screams out in anguish and apprehension, and struggles to extricate himself. The incubus sits grinning upon him, and torturing him, till he becomes passive from very exhaustion."

In the first place, there is no dense vapor in a Turkish bath, but the heat is produced by the flues in the walls; true, there is sometimes the appearance

of mist, which is only created momentarily by the quantity of hot water poured over the bathers, and is soon dispersed by ventilation, for such an atmosphere is never tolerated by the natives.

Now, as to the bather *being pinned to the ground in the rudest and most painful manner, etc.*, there is more of a spirit of ridicule than simple truth in this description; it being only resorted to in cases of rheumatism, and the like maladies, when the patient is extended on the marble platform, and all his joints examined and rubbed by the *tellak*, or assistant, who, owing to the relaxed condition of the nervous system, easily discovers the seat of any local pain, and proceeds to dispel it by friction.

Many having experienced decided relief from this mode of treatment, it is very frequently resorted to in Turkey. No such treatment, therefore, ever occurs on ordinary occasions, unless the farce is got up by special request, and for the benefit of strangers or travellers, who, not content with the usual *modus operandi*, insist upon the realization of their own extravagant ideas.

A native of Constantinople had to stop at Smyrna on his way to America. Being anxious to enjoy the luxury of a bath once more, he repaired to one of the establishments. As he wore a hat, the attendants mistook him for a regular Frank or European,

and he resolved to maintain the joke by pretending utter ignorance of all the languages of the country. After having experienced many absurdities, all novel to a native, he was at last stretched full length upon his stomach on the marble platform of the bath. The *tellak* kneeling by his side commenced a regular process of pommelling him, and, at the same time, of cracking his joints. The *incubus*, as though not satisfied with his own exertions, now called for assistance from another tellak, who came and placed himself on the opposite side, when both commenced in the rudest manner to push their victim from one to the other. The sufferer, astonished at this extraordinary treatment, was ready to split his sides with laughter, which one of the tellaks taking as an indication of uneasiness, observed to the other not to be so rude in his manipulations. He was, in return, assured "this is the way the Franks like, the harder the better; also, they must not be allowed to think they haven't had their money's worth!"

Doubtless an Osmanli would not only be much amused, but astonished, could he behold the victim of a European vapor bath, as he sits boxed up, and enveloped in blankets to his throat, parboiled with steam, and suffocated by the fumes of brimstone; surely he would believe he had by mistake got into the regions of Eblis.

When the person is in a state of free perspiration, he is seated by the side of one of the fountains, beneath which are marble basins to receive the water, both hot and cold, as it flows from the ornamented cocks, for no Osmanli ever uses the tub, water which has once been in contact with the body, having imbibed its impurities, is deemed unfit for further use; therefore, on all occasions, their ablutions are performed with flowing water, for they do not delight to wallow and splash in a solution of their own dirt.

The tellak having upon his right hand a *kesse*, or bag made of raw silk, commences a *gentle rubbing* (for they cannot bear any rude or rough treatment, for which reason the delicate hands of boys are employed), over the surface of the body, by which the deposits of insensible perspiration are disengaged from the pores of the skin, and combining together fall from the person like fibres of paste, which, to the uninitiated, might seem like the peeling off of the outer pellicle itself.

In this process consists the real virtue of a Hamam, and to it alone is to be attributed the peculiar velvet-like softness of the skin of an Oriental, which even gives them an air of effeminacy.

Immediately after the process of shampooing or rubbing, the marble font having been filled with

water of the desired temperature, it is poured over the person of the bather from the brass *tass*, or bowl, used for the purpose by the attendant. The person is now thoroughly washed with perfumed soap, again water is poured over him in abundance, and he is finally enveloped in the *havlous*, or large napped towels, manufactured in the country expressly for the purpose, and admirably adapted to absorb moisture.

Now perfectly purified, with a sensation of languor, the bather proceeds to the dressing saloon, where, as he reclines upon luxurious cushions, his whole being seems momentarily lost in that dreamy repose of half-conscious existence, which is the true *kief* of an Oriental.

He is only awakened to real life by the assiduities of his attendants, some gently fanning him, and others presenting sherbet, coffee, pipes, etc.

The fatigue and languor gradually pass away, as, with a sensation of renovated existence, he reposes until the heat of his body is reduced to its natural temperature. His toilette being completed, he surveys himself in a small enamelled mirror which is offered to him, and after depositing upon it the amount of money compatible with his own station in life, he quits the precincts of this luxurious establishment, light, joyful, and contented.

The Hamams being altogether charitable institutions, there is no fixed price demanded from visitors, for the use of the bath itself—it being entirely left to their own option. But the personal services of the attendants, and the wear and tear of the splendid bathing paraphernalia not being included in the same category, an adequate remuneration is of course expected. This also is left to individual generosity; in ordinary cases, from half to three quarters of a dollar is sufficient, but there may be no limit to a person's munificence, nor to the attentions bestowed upon him.

A gentleman of rank once visited a bath where he was an entire stranger, and although he was not treated with even ordinary politeness, he left on his departure a sum of money far beyond the expectations of the attendants, which, opening their eyes, forced them to make a thousand apologies for their remissness, and protestations for the future. The gentleman soon after gave them an opportunity to retrieve their former errors, and contrary to their excited hopes rewarded them with a couple of piasters (about 8 cents) observing, "This is what you merited on my first visit, and what you then received is the equivalent for your present services."

The money collected at the bath is divided into two portions; one of which is for the Hamamgy, or

proprietor, and the other is shared among the attendants.

Many of the public bathing houses are divided into two parts, one for men, and the other for women, and when the establishment is not a double one, Fridays and Sundays only are reserved for men, and the rest of the week allotted to the ladies.

There are always exquisite specimens of these Hamams attached to the houses of the wealthy; and their friends and neighbors are often invited to partake with them of this amusement.

As the Osmanli ladies very seldom enjoy the excitement and bustle of a crowd, they consider the occasion of *going to bathe* as one of the greatest festivity; and they always carry with them every article necessary for comfort or luxury, the Hamamgy not furnishing mattresses, towels, etc., as in the case of the gentlemen.

Besides the opportunity of displaying embroidered cushions, napkins, etc., they find rare and ample amusement in the discussion of scandal, moral and political, as well as general domestic gossip.

The *tout ensemble* of a lady's bath is one altogether peculiar, and of course more enchanting to the eye than the ablutions of their lords and masters.

The following description of a visit to a bath by a lady long a resident in Constantinople, may be

interesting as the result of personal observation and experience.

"My first Turkish bath—shall I describe it, dear?—We were a large party. The mother, her three daughters, three maids, and my humble self. You would have supposed we were arranging our wardrobes for a long season of travel—except that the garments would be rather unpresentable on ordinary occasions. Very peculiar nappy towels, large as sheets, issued forth from their repose in the vast closets, white and colored, embroidered and fringed; head-gear of the same style; curious-looking yellow woollen mittens, to rub with, they told me; innumerable shining bowls; tremendous stilt-like clogs for the feet, great bars of soap, precious packages of dyes, paints, capillary antidotes, perfumes, essences, mirrors in embroidered frames, and a thousand other etceteras of Oriental toilette, in due order entered the vast bundles which were in preparation. Next appeared a beautiful rug or carpet, a rich silken mattress and cushions, and a large piece of crimson woollen, shaggy material, to envelope the cushions, such as I have frequently seen spread in the beautiful cayiks. Really one would have supposed we were to be deposited in some unfurnished dwelling with all this paraphernalia.

"Then came the private wardrobe of each indivi-

dual neatly folded in a separate envelope—and last, but not least, the most refreshing array of fruit, sherbets, and a curious machine, some five stories high, in whose different compartments were packed various specimens of Turkish cookery. I began to wonder if we were ever to return from this bathing pic-nic, so vast were the preparations; but every one was gay, and nothing was tiresome. Besides we always go to bathe in this style, at least once a month.

"Our carriage waited at the door, a grand spacious one, covered with crimson shag, the ends trimmed with deep fringes of gold—no seats, but plenty of cushions, and two milk-white oxen were our steeds.

"Having duly veiled ourselves, that our 'ornaments' or charms might not be displayed to the eyes of the unprivileged, we ascended the steps at the end of our araba, and were seated according to our respective ranks. The old lady and myself occupying the honorable places in the front, just behind the tails of the oxen, which were fortunately looped up, so that they could neither switch us, nor themselves. There is a decided advantage in this seat, the view being unobstructed by any coachman, as that dignitary always walks before the head of the animals. Next to us were the three Hanums, behind whom were the maids and bundles, and the large pannier was slung underneath full of its creature comforts.

"I felt as if I had suddenly been transformed into a houri, as they all declared that the *Yashmak* converted me into a real Circassian beauty. In due time we arrived, and descended from our airy vehicle. As we entered the outer hall of the bath, each one made a polite *temennah* to the *Hamamgy-Kadun*, or the lady proprietoress, who was squatting on her cushions in a corner. This salutation she returned, to all genuine Turkish ladies (myself included) with the same polite gesture—but the unfortunate giavours only received a slight nod, no matter how profound their selams. It is well to be queen somewhere, even of a bathing establishment.

"The maids, Eleny, Maria, and Sophy, spread out our cushions in one of the niches upon the elevated platform, and as they modestly held up a towel as a screen, we proceeded to reduce ourselves to a state of nature. Enveloped from head to feet in our bathing habiliments, which hung about us in just such folds as they drape the statues—we willingly thrust our pedestrial extremities into the great clogs, inlaid with mother of pearl, entered the antechamber of the bath, and sat down on the marble platform to acclimate ourselves. Here we take a *coup d'œil* of the strange scene.

"Old women without any charms to conceal, spare themselves the effort, and multitudes of naked cherubs

patter about. Yonder sits a victim to paints and dyes—her hair now white, suddenly becomes beautifully black, and the colour streaming over her body bedecks her for the moment *à l'Indienne.* But that was all washed off, and they proceeded to rub a sort of mud all over her body, to take out the pains. Then she underwent a process of pommelling, as she was stretched out on the marble floor—poor thing, she had both rheumatism and grey hairs, and was a fit subject for the most special and extra efforts of the attendants of the bath. But the children! such victims, of all ages, from one month upwards, were screaming to the highest pitch of their little voices, as they were unmercifully rubbed and lathered from the crown of their heads to the soles of their feet. "Rough up and smooth down," seemed to be no part of the nursery creed of their unmerciful mothers, but rough all ways. Amid these infantile yells and agonies, the girls, young and pretty, walked up and down, pattering with their clogs, and chanting their wild native melodies, as if to put out all other noises, and the great marble halls did their best to re-echo all these floating sounds.

"Was I in Paradise or Pandemonium; were these peris or demons, I could not tell; everything was so bewildering. I was duly rubbed, and washed like the rest—then it was proposed to take lunch. Our

party *en déshabillé de-pecheternal*, which means, crimson faces and napkin drapery, with long and dripping hair, sea nymphs—maids of the mist—seated themselves on the marble platform in the cooler room, and the large round tray made its appearance.

"How delicious the iced sherbet, the little balls of rice covered with delicate vine leaves—the artichokes *à l'huile d'olive*, the kebab, the helva—in a word, spite of the strange table, strange costume, and general humidity, we all had tremendous appetites.

"Then came a chibouk to the old lady, little cigarettes to the young maidens—a delicious cup of coffee, and we all raised our voices in a sweet Turkish song, about loves, jessamines, güle and bülbüls.

"Being thus recruited, we were able to undergo the last ablutions, and with a complete investment of pure white and delicately perfumed towels, we proceeded to our first niche in the great dressing-room, and laid us down to dream, or listlessly to watch the innumerable toilettes of the devotees to *Venus* and Love.

"Some, all fair and rosy, were reclining luxuriously like ourselves, enveloped in fine white drapery, richly embroidered and fringed with gold, while their beautiful slaves, whose charming figures were not so carefully concealed, were combing, braiding, and perfuming the long silken tresses of the fair hanums.

"After we had amused ourselves at the indifference of the really beautiful, and the minute and strenuous efforts of others to appear so, we again sipped our coffee and completed our toilette, ready at any time, to spend another day in such delightful aquatic luxuries. I could not help contrasting my sensations with those I had often felt on leaving one of the bathing establishments in my own country. *There*, a solitary closet, a tub, from which perhaps some dirty wench had just emerged, a hook or two, a dirty flesh brush for general service, etc. True, the warm water was agreeable, and for the moment caused an oblivion of all antecedents, the hook convenient, and the brush need not be used. After an immersion of perhaps half an hour, you hurry on your apparel, and hurry home, all *à l'Américaine*. But here, in this Turkish bath, how imperceptibly a whole day had passed away, how entertaining the scene, how beautiful the fair handmaidens of Nature, so soft and pure, after their watery festivities. Their skin so white, their lips so red, the delicate rosy tinge of their cheeks so tempting; even old age seemed to bloom again, while a universal exhilaration took possession of us all. A delicate tissue of softness seemed to envelop my body, and a wonderful feeling of amiability and love for all the race of human kind glowed within my breast. Every motion gave

me pleasure, and I could scarce recognize myself. Alas! for American ladies, they can never feel the true oriential *Kief* in bathing; for they have no cushions to repose upon, no softly murmuring fountains to lull their senses, nor any such relaxation from all external and internal woes, as follows a Turkish bath. In vain they tinge their complexions, powder, and wash, they cannot attain this *τό καλον* of beauty, nor be electrified by this wand of enchantment, which renders the humblest Cinderella of the Orient lovely as a princess, and says avaunt to all the modern mysteries of the toilette.

CHAPTER XXXV.

THE RAYAS OR NON-MUSSULMAN SUBJECTS.

THE ARMENIANS.

The whole population of Turkey may be estimated at over 35,000,000 of souls, including the principalities and other tributary states, which, if deducted, leaves 27,000,000 in Turkey proper, half of whom are Mohammedans, and the rest Christians and Jews. The Christians are of various denominations, each denomination constituting a separate community, governed by their own municipal regulations, and guided by their respective spiritual heads.

Hitherto the Europeans have regarded the Greeks as the predominating Christian population of the East; the truth is, among the different communities the Armenians stand most prominent, because not only next to the Bulgarians they rank high in numbers, but in reality supersede all others, politically and morally, in their relations with Turkey.

Although the Bosnians, Bulgarians, and the Greeks profess the same religion, they do not surrender their

respective nationalities. The Greeks themselves are not, therefore, so numerous as is generally supposed, but have erroneously been confounded with the others.

The Armenians, of whom there are 3,500,000 in Turkey, like other nations, have evinced their pride in national pedigree, by tracing their origin to Haig, the grandson of Noah, and they call themselves Haiks even at the present day.

In the year of the creation of the world, 1757, Jewish chronology, soon after the flood, and even during the lifetime of Noah, Haig, or Haicus, with his sons and daughters, resided in the country of Senaar, in Mesapotamia.

While they lived in those regions, the famous Tower of Babel was erected, and the Babylonian Empire was founded by Belus.

Haig, unwilling to submit to the authority of Belus, returned with his family, of about 300 persons, to the country of Ararat, where he incorporated himself with the earliest settlers in those regions, who had never wandered thence, and retained all the undisciplined habits and freedom of their utter seclusion from the progress of civilization.

It is more than probable that he and his descendants continued to speak the language of their father Noah, and in that case there is no more ancient tongue than the Armenian. Besides, while the des-

cendants of Shem and Ham emigrated to other lands; those of Japhet who begat Gomer who begat Togarmah, the father of Haig remained in the vicinity of Ararat, and there is no reason to suppose ever changed their language. The Biblical history records the confusion of languages of those who were in the land of Shinar.

The Armenians are as ancient as the Jews, and have ever remained as separate a people; and even amid all their vicissitudes have preserved their nationality with equal tenacity.

But Haig was not left long in quiet, for Belus, fearing that he would become too powerful a rival, marched against him with his warriors all clad in iron armour. Yet destiny was about to found a great nation, and the small band of Haig proved victorious—an arrow from the bow of Haig, transfixed the proud Belus as he was retiring. Thus was the first impetus given to this embryo empire.

Victory and the spoils of war inflamed their breasts and strengthened their resources; cities were erected, one on the very spot of the battle.

Haig was a man of noble appearance, and superior intellect, which must have had a perfect development during his long life of five hundred years.

His immediate descendants built fortified towns,

adorned with palaces and caravanserais. A very beautiful city was built by Semiramis, the queen of Babylon, which occupied 12,000 workmen and 600 architects. She was enamored of Arah, the Armenian king, who was surnamed the Handsome, and being a widow wished to marry him. But he, disgusted at her demonstrations of excessive fondness, refused the alliance. The consequence was, that she determined to take him by force, and marched with her troops into his dominions.

But all she obtained was the dead body of the beautiful young Armenian prince, which she endeavored to restore to life by magical incantations.

The beauty of the country and her own romantic associations, inspired her with the desire to erect a monument of her magnificence, and she founded the city of Shamiram, now called Bitlis, on the borders of Lake Van, which became ever after her summer residence.

The Armenians enjoyed a long period of prosperity, waging successful wars with the Syrians, Medes, Persians, and other neighboring nations, until they were at last conquered by Alexander the Great, and remained tributary to him for 176 years, under governers appointed by him and by his successors the Seleucidæ.

They now changed masters, and enjoyed great

prosperity under the Arsacidæ or Parthians who freed them from the Seleucian yoke.

Their prosperity lasted for 580 years, until internal dissensions rendered them easy victims to the intrigues of the Greeks and Persians, who eventually divided this beautiful domain between them. Oppression of all sorts, spiritual and temporal, now pervaded the once peaceful and happy homes of this fated race.

Royal blood could not quench the fire of its rage, profusely shed by the princes, in defence of their people and religion. Idolatry was enshrined upon the altars, and the priesthood sacrificed to fire and tortured upon the rack.

A temporary relief was afforded to the country by the rise of the Bagratian princes, who were the descendants of Abraham, and who first came into Armenia during the captivity of the Jews under Nebuchadnezzar.

Bagarat, the founder of this Jewish line of princes, was distinguished in the reign of Valarsaces, and was appointed by him to the hereditary office of placing the crown upon the king's head, and all his descendants were known as the Bagratians. Now it happened that Ashot, one of their number, so pleased the caliph in his administration of the affairs of his own tribe, that in the year 859 A. D., he appointed him

governor of Armenia, and dispatched Aali-Ermeny, an apostate Armenian, to invest him with magnificent robes of state. Although the nation was again restored to comparative tranquillity under this race of princes, yet internal disunion and foreign oppression did not cease to harass the country, and the Greeks finally destroyed the Bagratian monarchy. But Melik-Shah, of Persia, regained his sway over Armenia, and the power of the Greeks was thenceforth annihilated.

The Armenian princes of the line of Reuben now governed the country, and it was during their reign that the Crusaders took Jerusalem; and while they were besieging Antioch, Constantine, the second of these Armenian princes, supplied the army with provisions. He was in return made a marquis, and received the order of knighthood, besides many valuable presents. This line of princes was extirpated by the Egyptians, who poured an immense and devastating army into their country, and after besieging Leo, the last king, for nine months, took him and all his family to Cairo, with all the royal treasures.

They remained in prison seven years, because they refused to renounce Christianity. By the intervention of king Juan, of Spain, they were set at liberty, and received from him many valuable possessions, such as houses and lands.

King Leo even appealed to England and France to assist him in regaining the throne of Armenia, but without any good success. He died in Paris, A. D. 1393, and was buried in the convent of Celestine.

His wife Mary, who belonged to the family of Lewis Charles, king of Hungary, died at Jerusalem.

The Armenians next fell into the power of the Ottomans; with their last king their glory perished.

The sunrise over Mount Ararat, the meridian brightness over the fairest portion of Asia, and the last departing rays shed over the regions of Silicia, are all merged into the dark pages of history—where but few ever seek to read the tale.

The ancient religion of the Armenians was that of the Magi, but the introduction of Christianity among them was coeval with Christ.

Abgar, one of their kings, having had occasion to send ambassadors to the Roman general Marinus, in Syria, upon the return of his messengers, was apprised of the wonderful and miraculous performances of the Messiah.

Giving a ready credence to the report that this was indeed the Son of God, a second embassy was sent to entreat the great healer of the sick to visit the king Abgar, who was laboring under a distressing malady. The letter was as follows: "I have heard that the Jews murmur against you, and seek to destroy you.

I have a small but beautiful city, which I offer you to partake with me. It is sufficient for us both."

It is said that the Saviour received this embassy with much satisfaction, and dictated to the Apostle Thomas this remarkable reply,—"When I shall rise to my glory, I will send you one of my disciples, who shall remove your pains, and give life to you and those around you."

After the Ascension of Christ, according to his request, Thaddeus, one of the seventy, was sent to Edessa, who, having instructed the king in the true faith, baptized him and the citizens of that metropolis.

The seeds of Christianity were thus early sown in Armenia; still but little progress was made until the appearance of Gregory of Cesarea, three centuries later, who created such a revival of this faith, that he was called the Illuminator, and his followers, the Gregorians.

The Armenian resembles the Greek church in some respects. They are both Episcopal in their government. Both acknowledge the Trinity, and the Immaculacy of the Holy Virgin, and perform the ceremony of the Lord's supper, or the mass, with even more pomp than the Catholics. The Armenians believe the divine and human nature of Christ to be so blended as to form but one; whereas the Greeks

declare them to be entirely separate. Therefore the former, in administering the Eucharist, use only wine, and unleavened bread, and the latter mingle water with the wine, and use leaven in the bread. The Armenians, in case of necessity, partake of the holy sacrament in other Christian churches, whereas the Greeks acknowledge no church ceremonies as canonical but their own; always re-baptizing those who may wish to come under their spiritual jurisdiction. Their manner of signing the cross even differs, the one making it from left to right, and the other from right to left. They celebrate the church festivals on different days, and find many other occasions on which to disagree.

The Armenians are not, therefore, to be confounded with the Greeks, nor with that sect called *Arminians*, or the followers of Arminius, but as a distinct people, originally inhabiting the country about Mount Ararat, and professing Christianity at an early period.

The reason why they are known to the Western nations as the Armenians, and not by their proper name, Haiks, is, that when Aram, one of their early kings, and the father of Ara the Handsome, succeeded to the throne of Armenia, he, by his wisdom and polity, so greatly extended his dominions, that the power and valor of the nation was acknowledged

from Mount Caucasus to Mount Taurus. This prince first raised his people to any degree of renown, both by the exercise of arms and the cultivation of the arts of peace; so that contemporary nations, in making mention of the actions performed by his subjects, called them the deeds of the Aramians, or the followers of Aram, a name which has been corrupted into Armenians; the country which these people originally inhabited was called by them Haikastan, or Hayasdan, and those regions which were added to their territories by the conquest of Prince Aram were called *Aramia*, or in contradistinction to each other, the former were called the Greater, and the latter the Lesser Hayasdan, which the Western nations transcribed as Armenia Major and Minor.

It will be perceived that they were at one time a very powerful and flourishing nation, and were the envy of all the neighboring tribes; facts well authenticated even by Roman historians.

In the reign of Tigranes, many unfortunate princes, who had fallen prisoners to the Armenian king, were obliged to stand in his presence in an attitude of Oriental deference, with arms folded on their breasts, in token of perfect submission. Four of these wretched monarchs had also to attend him constantly in their regal robes; and when he appeared in public

on horseback, his royal captives preceded him on foot.

Mithridates, the uncle to the king Tigranes, rendered himself no less glorious. He extended his dominions even to the borders of Scythia. His subjects and tributaries comprised twenty-two nations; and it is related that this prince conversed with equal fluency in all the languages spoken by those peoples. Even Hannibal, the great Carthaginian general, found an asylum in Armenia.

In the time of their greatest prosperity, they amounted to 30,000,000 of souls, but constant wars, with their attendant train of famine, disease, and death, have sadly diminished their numbers, and reduced them to less than five millions.

The depopulated condition of their provinces, and the internal dissensions of their princes, favored the depredatory invasions [illegible]tions, Romans, Greeks, Persians, Saracens, and Scythians, or Turks. These last finally crossing over the Caspian Mountains in hordes, subjugated them, and took possession of their immense territories, and have ever since held them in bondage.

The Armenians were the first Christians who were subjugated by the Mussulmans, and as they were the earliest Christian subjects, they became, in their mutual relations, the model or measure for all

succeeding conquests; for the Turks, profiting by their first experience, ever after practised accordingly.

The conquerors, imbued with a spirit of Islamism, added to their barbarities a system of religious persecution. The cruelties which they committed on the inhabitants were horrible in the extreme. Aged men and women were often tied in pairs, and then together cut in halves. Pregnant women were frequently ripped open, and their unborn babes wantonly thrown into the air; infants sucking at the breast were torn from the arms, and massacred before the eyes of their distracted mothers, so that human blood flowed in torrents throughout the country, and well may the Osmanlis of the present day regard the very name of Turk opprobrious, as it reminds them of former barbarities.

At last the [illegible] and [illegible] ceased; for perceiving the [illegible] they might derive from this hardy and industrious race, and finding them also strong and enthusiastic in their faith; the persecutors moderated their religious ardor, and adopting a more politic course, opened negotiations with the Armenians, and willingly compromised by making them tributaries, with the payment of *Kharadj*, or poll tax, as recommended by the Koran; and by kind promises for the future, their servitude was rendered more tolerable.

Besides, with the design of ruling them through religious prejudices, the Armenians were granted the privilege of being governed by one of their own priesthood, to whom they gave the title of *Patrik*, or Patriarch.



ARMENIAN PRIEST.

The people being now deprived of all civil rights, regarded this Patriarch as the sole bond of national unity.

The Turks, on their part, finding it an easy policy to govern the mass through one individual, allowed

great privileges to this office, and the free exercise of the principles of their own religion in its administration.

The power of the Patriarch was so unlimited, that he could even levy taxes, punish any person with the bastinado, imprison, or send into exile.

National enthusiasm and the politic tolerance of their conquerors, in the course of time, led the Patriarchs into the abuse of their pr

Cloaked though they were under the mantle of religion, their despotism was not always exempt from impunity. For the people, long accustomed to regard the church [illegible] authorities, could not brook [illegible] high priest, and therefore [illegible] strife between them and the [illegible]

The gove[illegible] stained the popular will, [illegible] the pontiff, as interest or policy required.

This community constitutes the very life of Turkey, for the Turks long accustomed to rule rather than serve, have relinquished to them all branches of industry. Hence the Armenians are the bankers, merchants, mechanics, and traders of all sorts in Turkey.

Besides, there exists a congeniality of sentiment and community of interest between them and the Mussulmans. For, being originally from the

region, they were alike in their habits and feelings; therefore, easily assimilating themselves to their conquerors, they gained their confidence, and became and still are the most influential of all the rayas. There is not a pasha, or a grandee, who is not indebted to them, either pecuniarily, or for his promotion, and the humblest peasant owes them the value of the very seed he sows; so that without them the Osmanlis could not survive a single day.

This is a fact so well attested, that Russia, with the design of undermining Turkey, always endeavored to gain over this part of the population, and in 1828, when she took possession of Erzeroum, she enticed the Armenians of that place to acts of violence and revenge against the Turks, so that when the Russians retired, the Armenians were obliged to emigrate with them.

Besides, in the dem[illegible]her boundaries with Turkey, she so managed as to embody *Etchmiadzin*, the see of the high pontiff of the Armenians, within her own territories, for the express purpose of governing them through their spiritual head.

Even the correspondent of the *London Morning Post*, in speaking of the corruptions of the country, in his ribaldry, termed the Armenians the *cloaca* of Turkey, accusing them of being the means through whom all the filth passed.

Naturally endowed with a brave and warlike spirit; of noble and intelligent appearance, and great athletic vigor, their services have ever been invaluable to the country; it has only been their protracted servitude which has reduced them to the timid and cautious temperament that they now possess.

Some have even distinguished themselves as statesmen, patriots, and faithful servants. Had it not been for the good advice and diplomacy of Abro, or, as he is commonly known to Europe, of Boghos Bey, Mehmed Aali could not have secured to his heirs the independence of Egypt.

Again, at the conclusion of the last war with Russia, when Sultan Mahmoud was writhing under his inability to meet the peremptory demands of his enemy, an Armenian came to his rescue.

Kazaz Artyn was a most noted personage of the Armenian nation. —— Risen from the lowest rank in life, he finally became the head of the Royal Mint, and the friend and factotum of his majesty Sultan Mahmoud, who never passed a day without seeing him.

He was so much beloved by his imperial master, that although he was a giavour, his majesty visited him at his last hours. This condescension was not only remarkable in the king, but more wonderful in a Mussulman; for the Koran forbids all intimacy with

Christians. "O true believers, take not the Jews or Christians *for your friends;* they are friends the one to the other; but whoso among you taketh them for his friends, he is surely one of them." This passage explains the antipathy of the Mohammedans to all Christians, as well as to the institutions of Christianity.



KAZAZ ARTYN

Sultan Mahmoud being of an imperious nature, waived such religious considerations when impelled by gratitude, and no one of the ministry dared to breathe a censure against the imperial will; for as sultan, he was not only above the law, but the law

itself. Besides, every one knew the extent of Kazaz Artyn's services to his royal master.

At the end of the last war, when the Russian indemnities were to be paid, there was not a single piaster in the treasury.

The sultan, in despair, shut himself up, and forbade any one to approach him; but, reckless of consequences, Kazaz Artyn rushed into the royal presence, and anxiously begged to be informed the cause of his majesty's grief. "The Muscovite giavours are insisting upon their indemnities, and I am told the treasury is empty." Whereupon Kazaz Artyn assured his majesty that their demands should be met, even on the very next d[illegible]

He accordingly sent [illegible] all the bankers, and collected the necessary funds, which were transmitted to the Russian [illegible] utter astonishment, in the course of [illegible] hours. This money remained at the Russian embassy, out of which they were accustomed to pay the salaries of the whole legation, etc. The bankers were afterwards repaid in *beshliks*, a species of spurious coin, which are now being redeemed by the present sultan.

The cultivation of the arts and sciences were of an early origin with the Armenians.

In the reign of Valarsaces, the Parthian, 150 B. C. the archives of Nineveh were searched by Maribas,

and made to contribute to the literature of the nation; and during Arsaces' reign, the city of Armavir was embellished with several pieces of beautiful statuary, which were taken from the Greeks. Three, in particular, those of Diana, Hercules, and Apollo, well executed, brazen and gilt, were from the hands of the celebrated Cretan artists Scyllis and Dipœnus.

Duin, Ani, Edessa, and several other cities, were noted for their architectural beauties, and, considering that Armenia is coeval with the Babylonian Empire, there is no reason to doubt, that researches into its territories would be as interesting as those of Mossoul.

The Armenians having no alphabet of their own, adopted the characters of other nations, viz., the Syriac in religious writings, the Greek in scientific works, and the Persian for statutes of law. But at the commencement of the 5th century, a monk, Mesrop by name, invented the present characters, which have been in use ever since. They are neat in appearance, and capable of representing any articulate sound; thirty nine in number, and styled by Lord Byron, a Waterloo of an alphabet.

There is no doubt that they early possessed some literature of their own, prior to the invention of their alphabet, for even the writings of Eusebius

were originally discovered in the archives of the Armenians. Many very eminent works, generally in MSS. on martyrology and the affairs of the church, are still extant, and it is reported that the old monasteries in Armenia contain records of history, which, if brought to light, would prove great additions to the annals of very ancient times.

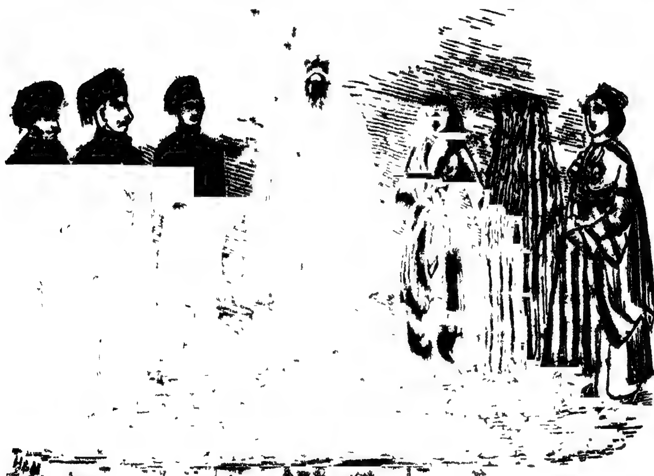
They boast of classic authors, to whom Lord Byron alludes in eulogistic terms, and the works of Moses of Khoren, which have been translated, are highly appreciated by the literati of Europe.

The Armenians of the present day are also many of them distinguished for their acquisitions in both Armenian and Turkish literature; and so great is their aptitude for acquiring languages, that they are often well versed in the various dialects of Europe. Even the children are in the daily habit of speaking three different languages, viz., Turkish, Armenian, and Greek.

In their domestic relations, living in constant intercourse with the Osmanlis, and the lapse of time throwing the veil of oblivion over their past sufferings, all their habits of life and general ideas have become assimilated to those of their masters, with these distinctions only, which result from the tenets of their faith. Self-respect has forced them to seclude their women from the public, and hence they have the

same domestic arrangements, style of dress, etc., as those of the Osmanlis.

Their social institutions, like other Orientals, are very patriarchal, every man being a monarch in his own family, and the children are educated to observe the greatest deference and respect to their parents.



ARMENIAN WEDDING

[illegible] or daughter [illegible] dreams of contracting a [illegible] r own responsibility, [illegible] bride is selected by the mother and her friends, and is thankfully accepted by the happy son.

The betrothal having been arranged with all due ceremony, the wedding takes place at the appointed

time. The marriage ceremonies are celebrated both at the house of the bride and of the bridegroom during three days.

The bride is conducted by the bridegroom and his friends to the house of her intended husband, and the ceremony is performed on Sunday at midnight.

The bride, muffled and tinselled, is conducted to a carpet in the middle of the saloon, where she is placed opposite to the chosen bridegroom. Their right hands are joined by the officiating priest, and they are severally [illegible] whether they will "love, cherish, and honor each other." The man is also asked, as he stands opposite to this mass of shawls and tinsel, "will you take this girl, whether she be lame, or deaf, or humped, or blind?" to which he responds with due resignation, "even so, I will take her." A silken cord, twisted of two colors, is now tied round the head of each, and after a long service, reading of prayers and [illegible] the happy pair are pronounced man and wife! The bride, over whose varying emotions during the interesting ceremonies an impenetrable veil was suspended, is now led by two attendants to a corner of the sofa, where she is temporarily enthroned on a cushion.

The propitious moment has at last arrived, and the legalized husband may ascertain for himself the measure of charms to which he is allied. While the

agitated maiden sits, oppressed by shawls and tinsel, and internal anxiety as to the effect she may produce upon her future lord, he slowly approaches, pale and tottering—for he has sworn to have her, blind or hump-backed. With such alternatives, even a moderate share of good-looks, or the mere absence of actual deformity, would almost constitute beauty.

The attendant bridesmaids exultingly raise the veil, and the new husband ventures to take one look of love and admiration, in return for which he places a valuable ring on her finger, and slowly retreats to muse upon his fate, which is not often so deplorable, for the Armenian girls are generally pretty. At all events, he submits with the best grace, for, unlike his Mohammedan compatriots, he has no retrieve or door of escape, but must abide by his bargain "till death us do part."

The veil is again dropped, and the bride left to her own meditations.

She receives presents from all the guests, so that the tickets of admission to an Armenian wedding are no trivial affairs to one's pockets.

Three days after the ceremony, the newly married couple are at length left to a better acquaintance, unmolested by veils or spectators.

The Sunday following, the bridegroom proceeds to his father-in-law's house, to acknowledge his gratitude

for the possession of such a charming treasure, etc., all which is expressed by the ceremony of kissing the hands of the parents of the maiden, and this Sunday is called, par excellence, the "*Kissing Sunday.*"

These are the real Armenians; but about a hundred and fifty years ago there was a secession in favor of Catholicism. The Catholic Armenians, of whom there are about fifteen thousand in the metropolis, and seventy-five thousand throughout Turkey, although distinct from the Roman Catholics, have assimilated themselves, in many respects, to European habits; forgetting their nationality and language, and aping customs and usages they do not even understand; so much so, that a very amusing work has been written in Armeno-Turkish under the title of Acaby, as a burlesque upon such inclinations. They are not, therefore, to be confounded with the orthodox Armenians.

CHAPTER XXXVI.

THE GREEKS.

THE Greeks, who sent the trophies of their versatile genius, their graceful architectural adornings, and exquisite paintings to the temples at Rome, and over the western world, whose classic lore is yet the theme and model of the learned, once gloried in the possession of the proud Stamboul.

About a century after its foundation by Constantine, it is said to have possessed "a capital, a school of learning, a circus, two theatres, eight public and one hundred and fifty-three private baths fifty-two porticoes, five granaries, eight aqueducts of water, four spacious halls of justice, fourteen churches, fourteen palaces, and four thousand and three hundred and eighty-eight houses, which, for their size and beauty, deserved to be distinguished from the multitude of plebeian habitations."

. to

the Goddess of Divine Wisdom, rose like a Phœnix

from its ruins, under the liberal patronage of Justinian, and the assiduous labors of ten thousand workmen during five years, eleven months, and ten days.

This was the shrine of the Greek Faith, and those walls glittering with golden mosaic and precious stones, re-echoed the *Κυριε ελεησον* of the adoring Christians. The magnificent altar of precious metals and glittering gems witnessed the prostrations of patriarchs and their acolyths—and the impenetrable veil was suspended before the Holy of Holies.

The great city was the arena for the sports of the pleasure-loving Greeks; sometimes in the race of wild beasts with each other, and again in the more terrible contests of the gladiators.

The Bosphorus was alive with human freight, youths and maidens, wooed by its blue and sparkling waves, delighted to dream of love as they glided over the gently-heaving waters.

The shores were gay and gladsome, as the enamored throng tripped through the mazes of their fantastic Romaica to the tinkling music. But the Grecian prince is hurled from his throne, and the grave and sombre Moslem sits there, the despot and bloody conqueror. The great temple, which rivalled even that of Solomon, is suddenly divested of the symbols of a Christian faith. Its mosaics of the saints which adorn the walls are obliterated, its cherubim are

torn down, its altar demolished, and nothing left of all the gorgeous decorations. The bare, unadorned niche—the mihrab or index to the temple of Mohammed, is instituted, and "Allah-il-Allah," is henceforth the cry of the Faithful.

Yet, they say, the distant chant of the last officiating priest of the Greek religion still lingers within the walls, from whence he will issue when the edifice is restored to its original worship.

Sports are over—maidens and youths are coy of their charms, for a change has come over the spirit of their dreams.

The liberty of woman is shackled, and the dominion of seclusion established. Certain quarters of the city are assigned to the Greek subjects—and externally their very dwellings assume the dusky tints of bondage and ruin.

Truly their glory has departed, and their name as a nation is only sustained by the shades of their ancient heroes, who even after their last degenerate descendant has mouldered into dust, will continue to flit around the civilized world, scattering the scintillations of early genius amid earth's darkness. Yet, as it is their nature to boast, they point into the past, and even one day hope to sit on the throne of their ancestors εις την πολιν of yore.

There are no less than a million and a half of

Greeks in the Turkish dominions, of whom 150,000, live in the capital. At the time of their conquest, the Turks allowed them the same municipal immunities and privileges, as they had done to the Armenians.

As the Greeks seemed to approximate more nearly to the western nations in their habits, than any of the other rayahs, the Osmanlis supposed them more fitted to act as intermediaries between themselves and the European states; they therefore became the first interpreters of the Divan. Many of their number have thus risen to wealth and distinction, and after long services they even succeeded to the government of the Danubian Principalities—yet the Osmanlis have never felt the same sympathy and confidence towards them as for the Armenians, who, though not so advanced in civilization, possess better stamina of character, greater honesty, and more congeniality of temperament. Many Greeks, even now, occupy places of trust which are confided to them rather from political motives than as marks of peculiar confidence. The office of saraf or banker, which is equivalent to *homme de confiance*, has never been successfully filled by them, though attempts have been made to do so; this post has invariably been assigned to the Armenians.

It is customary with the Osmanli grandees, when

appointed to some high station in the provinces, before their departure, to leave with their banker a certain number of *blanks* to be filled by him whenever occasion should require their use. And many even entrust their personal property to the sarafs on their pilgrimage to Mecca, for safe keeping.

One of the principal dignitaries of the present day, who is reputed for his irascible temper, was some years ago involved in a dilemma. One of his attendants was found to be guilty of a *liaison* with a slave in his harem. The circumstances were aggravating, and his pride could not be satisfied, save by dire revenge; and the two, instead of being married, according to the custom of the country, fell victims to his fury. But after the commission of the rash act, he repented, and began to fear the disgrace which would probably fall on himself.

In his perplexity he sent for his old Armenian saraf, and when closeted with him, poured his sorrows into the bosom of his confidant, relating to him the whole circumstance, weeping bitterly for his act, and asking advice and consolation.

Now, no Osmanli has as yet evinced such confidence and sympathy towards the Greeks.

Besides, the pride of the Mussulmans is not compromised in associating with the Armenians, who are so much like their masters in manners and language,

that often it is impossible to detect any difference, On the contrary, although some of the Greeks have distinguished themselves in Oriental literature, especially Yacobaky, in his History of Russia, written in elegant Turkish, yet they have never been able to speak the language of the country correctly.

The moment they open their months, out leaps the native accent. This is equally true of the French and other languages, and even their own beautiful Hellenic can scarce ever be heard in Stamboul, a miserable, mongrel island dialect being the substitute.

The character of the Greeks of Constantinople is thus admirably portrayed by the author of Anastasius, the best work extant on Turkey.

"The complexion of the modern Greek may receive a different cast from different surrounding objects; the core still is the same as in the days of Pericles. Credulity, versatility, and thirst of distinction, from the earliest periods formed, still form, and ever will continue to form, the basis of the Greek character; and the dissimilarity in the external appearance of the nation arises, not from any radical change in its temper and disposition, but only from the incidental variation in the means through which the same propensities are to be gratified. The ancient Greeks worshipped a hundred gods, the

modern Greeks adore as many saints. The ancient Greeks believed in oracles and prodigies, in incantations and spells; the modern Greeks have faith in relics and miracles, in amulets and divinations. The ancient Greeks brought rich offerings and gifts to the shrines of their deities, for the purpose of obtaining success in war, and pre-eminence in peace; the modern Greeks hang up dirty rags round the sanctuaries of their saints, to shake off an ague, or propitiate a mistress. The former were staunch patriots at home, and subtle courtiers in Persia; the latter defy the Turks in Mayno, and fawn upon them at the Fanar. Besides, was not every commonwealth of ancient Greece as much a prey to cabals and factions as every community of modern Greece? Does not every modern Greek preserve the same desire for supremacy, the same readiness to undermine, by every means, fair or foul, his competitors, which was displayed by his ancestors? Do not the Turks of the present day resemble the Romans of past ages in their respect for the ingenuity, and at the same time, in their contempt for the character of their Greek subjects? And does the Greek of the Fanar show the least inferiority to the Greek of the Piræus in quickness of perception, in fluency of tongue, and in fondness for quibbles, for disputation, and for sophistry? Believe me, the very difference between

the Greeks of time past and of the present day arises only from their thorough resemblance, from that equal pliability of temper and of faculties in both, which has ever made them receive, with equal readiness, the impression of every mould, and the impulse of every agent. When patriotism, public spirit, and pre-eminence in arts, science, literature, and warfare were the road to distinction, the Greeks shone the first of patriots, of heroes, of painters, of poets, and of philosophers. Now that craft and subtlety, adulation, and intrigue, are the only paths to greatness, these same Greeks are—what you see them!"

Although the Armenians have borne the first impetus of Mussulman fanaticism, and consequently suffered more than any other Christian subjects, yet the Greeks excel them in their animosity towards their conquerors.

This is owing to their excessive bigotry, and it is recorded that even while the enemy was before the gates of Constantinople, they were discussing the great question, whether the Holy Ghost proceeded from the Father or the Son.

This disposition to cavil on religious points, has made them a ready prey to the domineering priesthood who have completely swayed the multitude. These priests being a mean and grovelling set, utterly indifferent to the moral elevation of their people, are

ever ready to make traffic of the sins of those who are still more ignorant than themselves; the consequence is, that lying, cheating, stealing, and other immoralities to any extent, are very common among this community, for a few piastres, or even paras, cancel the crime and lull the conscience.

The whole community suffers from such a system, as business and other necessities bring them into constant contact.

The servants are generally Greek, and there is no virtue in lock and key in any house. You suddenly find your wardrobe emptied by imperceptible degrees, and the jars of preserves gradually diminish, as they are repeatedly licked and sleeked over again.

Divorces are easily obtained, or they are granted after the priest has extorted the last para he can from the applicant.

The corruption of the masses through their spiritual leaders is painfully evident. The most dire superstition rules every mind, and the veriest knaves, and even prostitutes, follow their injurious callings without compunction, if under the patronage of one of their saints. *Christos kai Panayianumo* is an expiatory charm, and the dingy portrait of any saint in the calendar annihilates the bad effects of every crime. The most abandoned class of women are generally Greeks; and while they perform the

obscene rites of Bacchus and Venus, they watch with holy trembling the twinkling taper which burns night and day before the anointed picture of their



GREEK ISLANDER.

guardian angel. This flame, like the Vestal fire, is never suffered to go out, if perchance, *Dii avertite omen!*

The Greek islands furnish a miserable set of men and women to the population of Turkey, who come to gather spoils in the metropolis, and then return to enjoy them at home. Robberies, and even assassinations are committed by them, which, if they are detected, are either protected by the Greek legation, or punished by a short imprisonment, and then the miscreants are again let loose, hardened in crime, and thirsting to revenge their temporary detention.

It is only within the last two years, that a famous bandit, in the vicinity of Smyrna, has been captured. *Katurjy Yanny* and his merry men had long infested the neighboring mountains, detaining gentlemen on their travels, carrying them blindfolded to their den, and only liberating them upon the receipt of a handsome ransom from their friends. The eagle of the mountain was at last caged in the humble prison of Smyrna. While other miserable victims were peeping through their latticed and iron bound casements, whining out a feeble cry for alms, he, the proud chieftain, sat upon a sofa, dressed in the picturesque costume of the Greek mountaineer, his eyes flashing defiance, and his lofty bearing all princely, as he puffed his narghillé, and chatted with those about him. But he must now feel somewhat crestfallen, as day succeeds day, and he still dwells within the awful precincts of the Bagnio, whence, like the

rest of its miserable occupants, the once proud Katurgy Yanny, sometimes emerges, broom in hand, and chained to his fellow, to sweep the streets of the metropolis.

The restless temperament and fanaticism of the Greeks have ever made them the most turbulent of the Ottoman subjects, and ready instruments in the hands of Russian diplomatists for sowing the seeds of discord and confusion in the Turkish empire.

CHAPTER XXXVII.

THE JEWS.

The Jews of Turkey, of whom there are about 170,000, are by no means exempt from the sorrows and curses of their race. As if conscious that there is no escape from the contempt of the rest of the world, they are willing to undertake the meanest of earth's callings, literally to "eat the dirt" of their Moslem masters.

Content to appear like the refuse of humanity, they strive to accumulate the miser's hoards, and receive the buffetings and cursings of their neighbors as if they were choice blessings—usury of all sorts, whether upon sequins or old clothes, peddling the meanest of wares in the streets, rag-picking, and filth-gathering in general, are their means of earning a livelihood.

The venerated names of Abraham, Isaac and Jacob, are almost needless, or seldom heard—for the one comprehensive word Yahoudy (Jew) is the nomen-

ciature of the whole remnant of the chosen people. Yahoudy come, and Yahoudy go, are the summons and dismissal—while the rabble boys mockingly shout *Tchefut*, and snatch some fragment of their tattered garments.

Public sentiment having stigmatized them as utterly depraved, they have no incentive to honesty, and not daring enough to commit any atrocious crime, they become more expert in petty larcenies and like misdemeanors. They are even accused of stealing a Christian child once a year, in order to mingle its blood in their festivals, as a retaliation upon the Christians in general.

This, of course, refers to the mass, who, victims as they are to misery of all sorts, cannot be expected to practice the kindlier virtues which distinguish those among them to whom a better fate has been allotted.

There was a celebrated Armenian banker, Tcharazly, who, having fallen under the displeasure of a certain Turkish grandee, was suddenly one day seized and hung before the door of his own dwelling; his property confiscated, and his only son cast into prison.

A certain Jewish banker, Shabgee by name, had long been the friend and neighbor of this family; and now, in the time of their trouble, he spared nothing for the liberation of the unfortunate young man,

the son of his friend; which, he not only succeeded in obtaining, but reinstated him in all the honors of which he was the lawful heir.

The Jews are to be found in many villages on the Bosphorus, though their principal quarter is at Balat, on the Golden Horn. They live also in other parts of the city, but as may naturally be inferred, in such places as no one else would inhabit.

Their houses are like bee-hives, literally swarming with human life; even one single room serves for the only home of several families—and the streets of their quarters are almost impassable, from the collection of garbage and all sorts of refuse, which are indiscriminately thrown from the windows of their dwellings. Their misery may partly be attributed to their practice of very early marriages, as before a man is twenty-one years of age he is burdened with the care and support of a numerous family, which reduces him to such poverty, that even the meanest economy can scarcely enable him to support his own existence and that of the helpless beings dependent on him. The exactions of the *Khakhams* or priests, which are very great, help also to impoverish this pitiable people. It is no wonder, then, that they appear in rags and tatters—and herd together in styes—yet it is most amusing to see them on a Jewish Sabbath. The filthy gabardines which they wore

in the week, as they exercised their various callings, being laid aside, and bright and gaudy finery substituted, in which they strut about the streets, seeming



BOULITZA OR JEWESS.

to be other beings, and to have no relation to the wretches of yesterday. But, of course, in such a population there will be various grades of misery, and a few families of wealth are to be found among them.

They have some of the domestic institutions of the Osmanlis, and the women wear thick white veils, but without concealing the features, as in the case of the Turkish ladies. The young virgins are allowed to wear their hair long and flowing—but after marriage it is carefully concealed beneath a towering and
cumbersome h[illegible] wonderful illustra-
tion of the tenacity [illegible] this singular race
adheres to ancient usages. [illegible] to mind the
days of Phar[illegible] Israel, for the
similarity is [illegible] their present head-dress
and that of t[illegible]ho have reposed in their
tombs ever [illegible] Joseph took their
cattle and t[illegible] had gotten in the
land of Canaan, [illegible] Jacob and all
his seed with [illegible]

As they [illegible] their language
is still a mongrel [illegible]try.

They are very [illegible] the observance of their
religious rites and [illegible]ver transacting
any business on the Sabbath, nor performing any domestic duties. Even their lamps on Sabbath evenings must be lighted by some one of their Christian neighbors—and should a conflagration occur on that day, their helplessness is truly pitiable, for they will see all their property consumed without making one effort to save it.

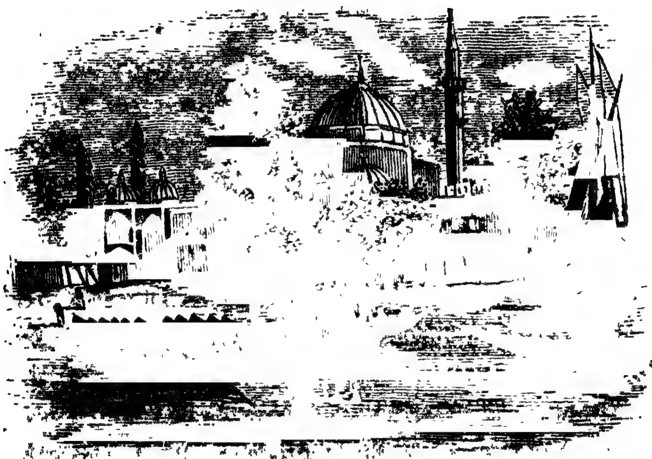
CHAPTER XXXVIII.

PERA AND THE PEROTES, OR FRANKS.

At the time that the Turks took Constantinople, there was a colony of Genoese Venetians established in a suburb of the city called Galata, who were allowed to retain this quarter, which occupies the declivity of the hill with the summit called Pera, where the European emigrants, attracted by commerce and other motives, as well as the foreign dignitaries, have ever since continued to reside. The warehouses of the merchants are at Galata, which is connected with the city by a floating bridge across the Golden Horn.

A little above Galata, on the Bosphorus, is a Turkish quarter called Top-hané, or the department of ordnance, through which access is usually obtained to Pera. The most busy and varied scene is constantly presented to the eye at this quay. The graceful cayiks with their delicately pointed prows lie on all

sides, some waiting for the convenience of passengers, and others engaged in disembarking their living freight. It is wonderful to observe the dexterity of cayikgees. Now, a single boatman pushes up his slender craft, and succeeds in gaining just space enough to slip in, so closely packed are the boats all



[illegible]

around. It may be some lonely veiled woman who is safely landed. Anon arrives the large omnibus cayik, as completely stored with live stock as the New York avenue cars on a Sunday.

The boatmen vociferate, and shove alongside in spite of all their competitors; the motley group of passengers, Mussulmans, Armenians, Greeks, Jews,

Franks, all huddled together, move not, speak not; but fasten their eyes upon the shore, with the firm conviction, that as they were safely landed the day before, they will be equally successful to-day. A prolonged, shrill musical cry, *ya-lu-nus!* hushes every other sound; there is a simultaneous movement among the cayiks, a moment's pause in the hurrying crowd on shore, as way is made for the embassy boat with its gilded prow, flying colors, and five pair of oars. The Eltchy-Bey! is whispered from ear to ear.

Even the beautiful canopied boat of the sultan sometimes passes this way; propelled by twenty-eight men, it rapidly glides over the waters, with the regular music of the splashing oars. The cannon peals forth a royal salute from the shore, and the landing of Top-hané resumes its bustling appearance.

Thousands of men, women, and children, are daily landed here, of every rank and clime, and doubtless, in each bosom one similar emotion, for a moment displaces all others: gratitude for the footing gained; then rushes in the vast tide of human hopes, cares and anxieties. The platform upon which they step is wretchedly out of repair; the *keahya*, who gains a slender pittance by holding the boats from which so many are safely landed, is invariably a trembling old man; and as the crowd necessarily jostle each other, it is astonishing that there are so few accidents. But

Oriental self-possession has its careful measured gait, and it is rarely that any stumble, though Turkish indifference leaves cracks, crevices, and chasms in yawning boldness. There is a large open area, just after you land; apparently Nature's great warehouse, solid ground for a foundation and the vault of heaven for a roofing. Along the shore lie numberless small coasters, whose crews and cargoes are alike begrimed with darkness, for they have come down from the Black Sea to supply the city with charcoal, the ordinary fuel; and immense piles of wood proclaim the demolition of forests of trees.

There, too, is a great market place, or rather a centre of attraction to the venders of various merchandise, whom time and custom have established in their prerogatives, for there is no building whatever for the convenience or protection of this sort of commerce. Here, then, in the open air, are butchers, green-grocers, fishmongers, bakers, fruiterers, and basket-makers, an epitome of practical life. But here too, is the mosque, the minaret, and the fountain, carrying away in its limped flowing, impurities both spiritual and physical.

This fountain is a beautiful specimen of Oriental architecture. It is an edifice about 30 feet square, built of pure white marble. Beneath the cornice which surrounds the roof is a border of arabesque

characters, richly gilt, and from each side the water flows into a marble basin.

Not far from this fountain is a cluster of small shops, for the sale of Kebabs, tobacco, bonbons, and also many small Kahvés.

The Kebabs are small pieces of mutton, passed on iron skewers, and roasted over fires of ignited charcoal, and, though the establishments are small, they are constantly filled with groups, who surrounding the copper dishes, seem to attest the excellence of the viands. After satisfying the more imperative calls of nature, a visit to the tetune-gee, or tobacco merchant, is inevitable; for not to mention the almost hourly use of the far-famed weed, this luxury must always succeed every other repast. Then a moment of kief at the coffee shop, the fumes of the chibouque, a sip of mocha's berry, a little neighborly chit-chat, or it may be a business rendezvous, and you are ready to proceed up the steep hill to Pera. Some mount their own horses, which the grooms hold in attendance, others avail themselves of the more jaded looking animals who are waiting to be hired, and sometimes the Turkish ladies,—rather antiquities of the species, deliberately mount the leather hunch on the Hamal's back, and they too ride up, while others still are obliged, either from a lack of a like independence, or other stringent motives, to go on Shank's mare.

Those who do not ascend the hill, disperse in various directions through the many narrow by-ways which diverge from the great area.

Pera is the Elysium of shop-keepers, the very essence of à la Franga, the Bey-oghlu or dwelling-place of Princes, the rendezvous of Ministers Plenipotentiary, Ministers resident, Consular dignitaries, secretaries of Legations, Dragomans, Attachés, and all the *élite* of society—a swarming hive of Diplomacy—only get inside of the hive, even as drone, and you are *comme il faut.* There is a certain imposing, mysterious, impenetrable air about every member of this *haute noblesse*—each one is full of importance, each one is condescending to the other; all are on the *qui vive* for a stray word, an echo of the all-important diplomatic measures of their rivals; all are cautious not to betray by look or action any embryo intrigues or manœuvres. Thus social intercourse consists of gracious words, unmeaning civilities, and mutual distrust and suspicion.

Those who have been born in Pera, and others who have been bred there, have one and all become so very diplomatic that conversation ordinarily dwindles into monosyllables, general inquiries after health, and prognostics of the weather.

The simplest question is regarded by them as an inquisitive intrusion upon their prerogatives and

peculiar sphere, so that, not to exceed the bounds of decorum, absolute silence becomes the only alternative. But when any sudden change takes place in the Turkish administration, or a new public measure is adopted, there is a jubilee in this social clique—for the discussion of the pros and cons, probabilities and possibilities, are talked over until the original theme is lost sight of, and all the excitement subsides —unless something else turns up at the Porte.

Intermarriage has produced a race of Perotes who never having had the benefit of finding their proper level by contact with a more elevated and extended sphere, consider themselves the very salt of civilization, and are even more afraid than the members of the Legations themselves, of mingling in general society.

The honorable distinction of being a Perote, does not only depend upon birth, but a still more essential point is allegiance to the Catholic religion. For the embassies under whose wings these colonies first sheltered themselves were the representatives of Catholic nations. The Oriental principle that religion and nationality are synonymous, had its effect even on this mongrel race; who, by degrees came to consider Catholicity as also identical with Europeanism.

Enjoying peculiar immunities as protégés of these

embassies, in their imagined superiority, as Catholics, to all around them, they regarded the rest of their fellow citizens with even greater contempt than the Mohammedans felt towards the Giavours. This *soi-disant* aristocracy is not confined to Pera, but is to be found scattered throughout the Levant, at Smyrna and other commercial ports.

Ignorance of the language of the country where they are born is considered only a proof of their superiority to the other nations; but for their ignorance of all languages and miserable mongrel dialect called *lingua Franca*, we can find no excuse either aristocratic or diplomatic.

This lingua Franca is a corrupted dialect of the Greek language, interlarded with French and Italian; and in writing the Roman characters are substituted for the Hellenic, as being more distingués. Even family names have been modified so as to ignore any traces of parentage—such as Sazan Oghlou into Salzani, and Zipgy Oghlou into Zipcy, etc.

When the foreign ambassadors first became residents of Pera, as long ago as the days of Suleyman, they found this mixed people apparently a connecting link between the East and the West; and being themselves then ignorant of Oriental peculiarities, and the languages of Stamboul, they were glad to receive these Perotes as employés, dragomans, etc.

Thus, by degrees, they became a sort of necessary evil to the foreign diplomatists.

Greater familiarity with the country, and still more, a just appreciation of these aspirants to aristocratic honors and functions, has, however, of late years, opened the eyes of the foreign representatives; and each embassy is now furnished with employés from the home government—consequently, the *Perotes* are now decidedly below par.

Adventurers, who, in their own lands, would never be heard of, in Pera become the guests of ambassadors and statesmen, and aping the airs and manners of their distinguished patrons, manage to pass current. Women at every other word murdering their mother tongues, are transformed into ladies of quality in the palaces of the representatives of their respective sovereigns.

But these are trifling matters. The outcasts of European society here find a safe retreat, and are even protected in their outrages, while the various protégés of the different Legations, natives and foreigners, constitute a privileged community.

Russia has endeavored to increase her own power by inducing the rayas to adopt her protection, in order to secure any claims whatever against either Turks or Christians.

"The most desperate ruffians of Southern Europe

are in Turkey under British, Austrian, French, or Greek protection. The English give impunity to Ionians and Maltese; Austria has her Croats; French passports screen a crowd of Levantines, whose professed attachment to Catholicism is allowed to be the cloak to any knavery; while Greece and Naples send a contingent whose character may be easily imagined. While the worst of them have protection for delinquencies, the whole enjoy immunities of the most unjust kind.

"They can only be sued in the consular courts of their own country. They pay less taxes than their neighbors, and in some places none at all. They are wholly beyond the jurisdiction of the Porte, while for all claims on the government, or on Turkish subjects they can bring into play the whole machinery of their embassy. Each representative is almost bound to make every private complaint an affair of state, and, in fact the real or nominal Austrian, Briton, or Frenchman, practically turns the diplomatists of his sovereign into his own special attorneys whenever he pleases."

This picture is not too highly drawn, and shows that if the Mussulmans need reforms, the nominal Frank population are in a somewhat similiar category.

The effect which has been produced upon the minds

of the Osmanlis by such specimens of civilized Europeans has certainly not been favorable; and it is to be hoped that more extended intercourse with Europe will counteract these influences.

The Diplomatic corps and the Perotes, though the Upper Tendom, and codfish aristocracy of Pera, are by no means the greater part of the population.

English, Americans, French, Germans, Greeks, Armenians, and even Moslems, reside there, preferring the bustle and public amusements which are to be secured, to the quiet atmosphere of Stamboul. The opera house and the fashionable emporiums of commerce have their attractions. On a Friday, it is amusing to see the crowds of Turkish women in the different shops, relentlessly handling the merchandize to the infinite annoyance of the proprietors themselves, who are not so patient as the merchants of the Bazaars. Often the most extravagant prices are paid for trifling articles of luxury, by the Osmanlis of wealth, who, even in this sort of trade, seem to feel that everything *à la Franca* must cost them dear.

The *modistes* have grown rich by selling them feathers, flowers, and haberdashery, and the *confiseurs* have exchanged their honeyed stores for bags of Turkish gold. There is a great fondness for dress in the population of Pera, and the balls, soirees and reunions are so numerous that many shopkeepers,

having reaped a rich harvest, have retired from business. Feast days and holidays, which are so frequent, require their appropriate garb, and the Carnival, its masquerades and costumes de bal.

All the people, high and low, are determined to dress well, and display their toilets, so that the marts of fashion and luxury are never deserted.

The great rendezvous for these happy souls, when their supremest efforts in outward adorning are accomplished, is the *Grand champ des Morts.* Whither they resort in crowds, and sit among the verdure that springs from the dust of their ancestors, the white tombstones, the only records of those who once walked in their midst! Occasional funeral trains, slowly moving towards the newly opened graves, and the mournful strains of the requiems of the dead, do not distract the thoughts of those who are bent in chasing the shadows of Time, even while the realities of Eternity are passing in review before them, and the very spectres of the tombs seem ready to burst their cerements, and start up in mocking derision.

CHAPTER XXXIX.

THE ARISTOCRACY AND THE PEOPLE.

As in every country there are two classes, viz., the aristocracy and the people, so in Turkey, there are the *Kibars* and the *Nass*.

Aristocracy may everywhere be sub-divided into the aristocracies of birth, of letters, wealth and position.

In Turkey, all hereditary rank is vested solely in the person of the sultan; titles are conferred at his sovereign will and pleasure, and they do not descend from father to son.

There is not, therefore, a regular or systematic aristocracy, and the spirit of democracy is there very evident.

Although the Osmanlis hold all learning in great respect, yet Turkish literature having hitherto been confined to the Koran and its commentaries, the aristocracy of letters has consequently been constituted by the expounders of the faith, who arrogate to themselves the modest appellative of *Ulema*, or savans. Nevertheless, the people have the greatest

17*

reverence and consideration for *Zadés*, or those who are the descendants of illustrious and enlightened parents.

L'argent fait tout is known and acknowledged by all the world; and wealth is everywhere the great highway to-power and distinction; elevating its possessor above the common herd. But the love of riches usually begets the love of power; for, *N'est on que riche, on veut être grand*, this is most evident in a country where the great tenure by which individual wealth is preserved and personal respect commanded, is official authority. Hence no Osmanli is contented, however great his wealth, without some civil function by which he can avert the overbearing disposition of his rivals. Indeed, so great is their ambition for supremacy, that wealth and everything else is but secondary in their estimation.

Therefore the only aristocracy in Turkey is that of wealth combined with position.

It is not generally merit that raises a man to power in any part of the world, but still less in Turkey. No matter what his previous avocations, or utter ignorance, it is supposed that when Allah, or his proxy, the Padishah, gives the office, that within the turban of distinction lie all the sense and wit needed for the post! Hence, what if the cobbler become the pasha, or the shop-boy Grand Vezir, Allah Kerim!

This a country where versatility of talent is very remarkable, if not great depth of genius; for one day a man may be head cook to his majesty, the next a captain pasha, or minister of finance! Thus are often realized the tales of the Arabian Nights, and the humblest subject may dream of greatness, and wake to find himself a Redjal, or grandee of the realm.

Indeed the only real statesmen and true patriots may be reduced to few individuals, all told, viz., Reshid, Aali, Fuad, Riza, Rifaat, and Omer Pashas.

Besides, those who have been long employed as servants of the palace, or have proved themselves cunning buffoons, or able intriguers, are rewarded by some official post instead of a royal pension, provided they are of the Faithful. For elevation to office is the privilege of the Mussulmans only, who, considering themselves lords of the soil, as they are the proprietors, are unwilling to consign their rights to their rayas, on the principle that "to the victors belong the spoils."

The very existence of the rayas has rendered the Osmanlis proud and arrogant in their peculiar right as Mussulmans; and, though holding all high places themselves, they have been willing to call in the assistance of their subjects in secondary employments. The rayas thus employed, are, of course, but

a small proportion of the whole; to all the rest life dwindles into a tinkering, jobbing affair.

This mushroom aristocracy, which was formerly ephemeral, like Jonas' gourd, springing suddenly into existence, coming to maturity in an incredibly short space of time, then perishing ere the sun of its glory arrived at meridian height, has now, by virtue of the Tanzimat, which secures the enjoyment of life and property, attained a sort of permanency.

These officials being originally of the people, it may be supposed, would feel some sympathy for them; but the moment they come into power, they become an exclusive class. Because in Turkey the patriarchal idea that everything belongs to the sovereign, has led them to regard the government as not made for the people, but the people for the government; they think, therefore, that all advantages should accrue not to the governed but to the governing, thus reducing the masses into the state of individual nonentities, or mere conduits for the resources of the empire. The persons in authority seek, therefore, only the prosperity of the government, and constitute, as it were, a sort of fiscal administration, rather than one mindful of the good of the commonwealth. Hence, whenever a project of public utility is proposed, the first idea that crosses the mind of a Turkish functionary, is what direct advantage may accrue to

the government? With such perverted ideas, the aristocracy, who are termed par excellence the *Kibars*, though few in numbers, are like leaven to the whole mass; domineering, exciting, and often corrupting the best materials; and as men are creatures of circumstances, their moral and temporal conditions are but the results of the good or bad government under which they live. The evils, corruptions, and miseries existing in a community, are not therefore to be attributed to the mass *indiscriminately*, but rather to the influences that surround them.

Baluk bashdan Kokar is a common proverb with the Osmanlis, or as is the fountain so will be the streams which flow from it; therefore a government which exercises its prerogatives to revenge, not to punish; to remove the offender, not to benefit others by making an example of him; to deal death-blows to all who stand in the way; to encourage self-aggrandizement rather than study the wants of the community; to prefer the intriguant before the patriot; to patronize the buffoon rather than the statesman; such a government cannot fail to stamp its sanguinary and arbitrary character upon its subjects.

A country where the insidious poison is ever at hand, and where the innocent and new-born infant

who may endanger the heirs to the throne is forced to yield the life it has but just received; in such a land the same scenes will be enacted in its darkest corners, and the peasant will mimic the lord as far as he dares.

The selfish and corrupt principles of the government have naturally had their pernicious effects upon all its agents, and through them, upon the people.

The sultan is the great sun of the system—around whom the many lesser orbs revolve. While the pashas and dignitaries are themselves planets of no small lustre, attended by innumerable satellites of their own.

The grandee holds the cable of power upon which tremblingly cling a numerous train, from its summit to its lowest extremity—all sustained, as long as the rope is firm; all crushed, when it slips from the hand of its supporter.

Indiscriminate patronage being a principle, favoritism and corruption become of necessity a natural consequence. Indifferent men are therefore raised to places of trust, to perform duties which can never occupy their minds or engross their intellect, but the want of money is their first and their keenest necessity; for "N'est on que grand? On veut être riche. Est on et grand et riche? On veut être plus grand et plus riche."

Thus all patriotism is subverted—and individual interest and position are made the sine quâ non of existence.

Before they were enervated by conquest and the possession of vast tributary states, which intoxicated them with sudden wealth, the Turks were brave in battle, faithful to their friends, and generous to their enemies. But being inured to war and excitement, peace and tranquillity only reduced them to a state of sloth and idleness, and inspired them with conceit and arrogance to all around them. Content with being the lords of the realm, ignorant and unfitted for the arts of peace, all their affairs were consigned to their rayas.

The titles of Vali, Pasha, Mussellim, etc., were enjoyed by them while their provinces and Pashaliks were either farmed out to subordinates or managed by their Armenian sarafs or bankers—who received and disbursed their incomes; so that the Osmanli grandee had nothing to do but lounge listlessly in his Keosk and puff his long chibouk—varying his life by occasional official visits to the Porte, or in the softer seclusion of his harem.

The enviable condition of indolence, and the desire to be surrounded with the trappings of wealth, created a rivalry among them, not to attain high and honorable posts as the champions of their country's welfare,

but to ensure the means of luxury and display—and to excel each other in supremacy.

Hence they have arrived at the acme of perfection in the arts of adulation, servility, deceit, and intrigue. Real virtue is of no avail, where successful vice only is admired, and the most insidious and faithless ever the favorites of fortune. Indeed, ingratitude is stamped upon their character, for an Osmanli raised to power, would turn the enemy even of his patron, should he dare to cross his schemes. This is so proverbial that they have a saying—*Bir Osmanli bir piré itchin koss kodja yorgani yakar!* an Osmanli would burn up an entire coverlet to rid himself of a single flea! or in other words, no consideration would deter him from any sacrifice that would promote his own interests—examples of which are of daily occurrence in their political machinations.

In such a malarious atmosphere, it would be supposed that every moral virtue would perish, and only noisome weeds choke the soil—but such is by no means the case. As the richest fruits and most fragrant flowers often grow from the very putrefactions that lie on the surface of the earth, so the *people* in Turkey, surrounded by such a depraved and corrupted court, are themselves often specimens of nature's best handiwork.

The native honesty of the Turks is proverbial, and in illustration thereof the following story has been widely circulated.

An Englishman having landed a cargo of goods at one of the custom-houses in the East, was unwilling to leave them at the wharf *unguarded;* when he was told by the officer, that there was no need for apprehension, as there was not another *Englishman* within fifty miles!

Whatever may be the truth of this statement, it may be observed, that some of the Osmanlis of the present day have so far advanced in civilization as to even excel in this respect their present honorable Allies! For, the idea that to rob the treasury of the sultan is not defrauding the people, has led the officials into all the wiles of corruption and systematic cheating—so that cheating and bribery may be considered as the corner stones of this vast edifice.

In the purchase of government supplies there is a display of honesty on the part of the officials, and also of the European merchants, who endeavor to underbid each other in prices, which may be considered by an outsider as ruinous, but on the contrary, always proves profitable to the co-partners in the speculation.

On a certain occasion 780 pieces of cotton cloth

were palmed off upon the government by a European merchant for 78,000 pieces! for which amount the Treasury gave a note.

Such instances are not of rare occurrence, nor confined only to officials—they pervade all classes. Hence the scullion cheats the cook; the cook the steward; the steward the master; the master the efendy; the efendy the pasha; and the pasha the sultan; and why not? Where the strife for aggrandizement and power is so great, and the battle not to the brave and good, but to the wealthy and intriguing, there is little or no inducement to honesty and good faith.

Russia seems to understand our people better than any other Europeans, owing perhaps to her natural proximity; also since "a fellow feeling makes us wond'rous kind," she knew where to touch the sensitive Osmanlis, when she provided Prince Menschikoff, on his late mission to Constantinople, with a surplus fund of 300,000 Paul Imperials, or over a million of dollars!

It is not, however, only in Turkey that bribery and corruption prevail—even Europe, France and England, the very centres of civilization, have furnished sad examples of personal aggrandizement, under the garb of patriotism.

Nevertheless, it is eminently true, that those of the

people who have retained their primitive simplicity are truly honest and confiding; while others have become contaminated by the corruption of the court, and the grasping spirit of European adventurers.

Many of the peasants remove to the metropolis, with the hope of bettering their condition. Some of them become *hamals*, or porters, *Tellaks*, or attendants of the baths; *cayikjya*, or boatmen, common laborers, venders in general, and others, domestics in private houses.

A certain Armenian, native of Van, immediately upon his arrival in Constantinople, was engaged as a scullion.

In course of time, he complained to his companions that he was not doing a good business on such a salary as he received, and he wondered at their apparent prosperity.

His simplicity was, of course, ridiculed at first, and through compassion, he was initiated into the tricks of the trade. He was told that he must always add to his account the customary *Khamin* of 20 or 30 per cent., a technical term, expressing overcharge, or cheating, not understood by novices.

So the next day, when this simple son of Armenia presented his account to his master, at the foot of the bill there was an item, which seemed not quite intelligible to him. He therefore called for an explana-

tion; when the servant, in all his native simplicity, informed him that, *that item* was the Khamin, or the sum total of his cheating, which his companions assured him was customary, and allowed to all servants in their daily purchases! How fortunate and consoling it would be, if, instead of being drugged in small doses, we could thus be informed of the sum total of all the cheatings to which we are subjected!

The most unlimited confidence is stamped upon all their reciprocal transactions, and they intrust each other with any amount of goods, without demanding a receipt, check, or counter check. In the exercise of their avocation as hamals, they are often intrusted with bags of money untold; they are generally the watchmen or guardians to the stores and mercantile houses of the Franks, and in any deficiency or robbery, their character and integrity are never questioned or suspected.

The Osmanlis possess the domestic virtues of kindness and affection in a remarkable degree; their love of offspring is very great, and their patient endurance of the whims and caprices of their women quite exemplary.

Merhamet, or compassion, is an essential component in their character, and induces them to extend a most unlimited patronage even to the lower orders

of creation. Hence the streets in Turkey swarm with dogs, the roofs of the houses with cats, and the domes of the mosques with venerated pigeons, which, one and all, are objects of special charity.

The thousands of cayiks that ply up and down the Bosphorus, acting as aquatic omnibuses, besides their designated load of passengers, make a point to carry one or more boys *gratuitously*, as an act of charity; and how astonished would they be at the cry of "cut behind," which so often greets the ears of beggars in more eminent Christian lands, who mistaking wishes for horses might otherwise chance to ride.

Yet a Turk is a singular being, apparently composed of contrarieties, of savage traits, as well as domestic virtues, and this contrariety is to be attributed solely to his fanaticism. Social and humane until you touch his religious prejudices, when he becomes implacable.

It has been the interest of the clergy to nurture a fanatical conceit, by which the great principle of human nature, self-glorification, has well sustained, and the Mussulmans been led to consider themselves the very salt of the earth, and the rest of the human family as contemptible Giavours.

Hence they will not honor a Christian with the Mohammedan salutation, *Selamün Aleküm*, "Pax

vobiscum," nor will they observe any one in the company, until they have looked for a true believer, to whom, however humble he may be, is offered the Arabic, or orthodox salutation; and on the Christians present, however great in their own estimation, will afterwards be bestowed as their due, a simple *Sabah-lar-Hayr Olsoon*, or good morning, in plain Turkish.

Though they have been subdued into a certain degree of external deference by the progress of civilization, yet in the exchange of social etiquettes, there is always a meaning slight cast upon their unbelieving friends, which is well understood and appreciated among themselves.

Even the humblest Mohammedan will appropriate to himself the best position in a public conveyance, or in any promiscuous assembly, considering himself as fully entitled to such privileges, by the simple guarantee of his faith, which elevates him above all humanity.

In the medical school, where some of the scholars belong to the families of the rayas, this Mussulman conceit is most evident, and even tolerated and encouraged by the government at the present day; for regardless of actual merit, it has hitherto been a principle with the faculty always to place a Mussulman boy at the head of the class!

It may be a matter of wonder to see such bigoted

characters adopting the very garb of the contemptible giavours. But the change of costume was effected by the invincible Mahmoud, who, to liberate his people from the thraldom of the janissaries, and the superstitions of darker ages, feared neither priest or Koran, and at all hazards resolved to make a daring stride towards civilization and reform.

Therefore this change of costume was not effected through any relaxation of religious bigotry, but by the force of the supreme power of the sultan; and the Ulema themselves were obliged to compromise, by wearing a fez, with a simple turban around it, with some other slight modification of their flowing robes.

Reform in dress having become an essential principle of the government, those connected with the court and all public officers, were obliged to conform to the established style, and the young *élégans* of Stamboul now vie with the Parisian exquisites in their recherchées toilettes.

But beyond the circle of court etiquette and fashion, the artisans and peasants still preserve all the varieties of costumes identified with Orientalism.

Religious fanaticism in the East, is not confined to the Mussulmans alone. It seems to have a universal sway in this climate, pervading every community. The Mussulman would feel callous at the sight of the decapitation of a Christian, and a Christian would

experience a secret exultation at the death of a Mussulman.

Some years ago, I had the misfortune to meet with an accident; my carriage was lost in the Bosphorus, and my horse and hostler were drowned. Near the spot of this occurrence, there was a Greek coaster lying at anchor, and the sailors soon came to my call for assistance; but perceiving that the drowning man was dressed in Turkish costume, and taking him for a Mussulman, they instinctively exclaimed, Τουρκος ειvε, Τουρκος ειvε, he is a Turk, he is a Turk, left him to his sad fate. It was in vain that I proclaimed that he was a Greek and co-religionist of their own.

The Mussulman is fanatical, because he has thereby been goaded on to victory, and attributes all his successes to the banner of the Prophet—and the Christian is bigoted, because his religion is the only thing left him—his church is the cradle of his superstitions, and the badge of his nationality.

Even a Turk designates his nationality by his religion; for if you ask him, Of what nation are you? his answer will invariably be, *El-hamd-ullah Mussulmanem*, or Thank God I am a Mussulman.

Indeed, religion in the East is so pre-eminent, that a declaration of faith is equal to an allegiance of fealty, and the Mohammedan formula of La-Illah-Illallah, etc., is the only oath of naturalization, which, if once

pronounced, fully entitles the individual to all the privileges and immunities of Turkish citizenship.

Neither is there a community of sentiment among the Christians themselves—who, all abhorring Islamism, hate none the less each other through their religious differences.

An Armenian, native of Angora—whose inhabitants are reputed for their religious bigotry—and a Roman Catholic by persuasion, had occasion to visit Trieste on some commercial business. On his arrival there, he was asked by the officer of the quarantine what nation he belonged to! His unsophistical and prompt answer was "Catholic." The officer, somewhat puzzled at this novel nationality, reminded him that they were also all Catholics there, but called themselves Austrians or Italians—now, what is your nation? thereupon our worthy friend unflinchingly reiterated that he was a Catholic; nothing else but a Catholic; for they now had, through the interference of the French Ambassador, a Patriarch of their own, and were recognized as a nation! meaning a community.

If a Greek mendicant happen to call at your door, and you ask his co-religionist who it is, his answer will surely be *Christianos* or a Christian; but if the applicant for charity should chance to be of any other creed, his only title would be *ztiyanos*, or beggar.

Apart from the religious fanaticism, which is universal, the people, uncontaminated by a depraved and corrupted court—unlike the enervated and luxurious Osmanlis of the metropolis, are simple-minded, brave, robust, temperate, intelligent, active and industrious.

The Mussulmans formerly taught that apostasy should be punished with death; but now a new system of instruction, on this and other points, proceeding from supreme authority, is as readily received by the credulous multitude.

Their bravery has been attested by the late massacre of Sinope, when one and all preferred death to an ignominious surrender. The events of the recent war have established the fact, that there are no better soldiers than the Turks.

We have the testimony of a distinguished American who

> "Stood
> Among them, but not of them."

He says that "we had an agreeable conversation with General Omar Pasha's staff surgeon. . . . . Among other things, he said the Turks had long been extremely anxious to unite with their Allies in a direct assault upon Sebastopol. I was somewhat surprised at this intimation, knowing their considerate nature, and general inclination to conservative

views." Yet, notwithstanding, they have been accused of cowardice for the desertion of the batteries during the battle of Balaklava, which could not well have been avoided under the circumstances. The triumphs of Silistria, Tchetate and Kars, afford ample refutation of such calumnies.

The Orientals are strong and athletic men, capable of enduring the greatest bodily fatigue.

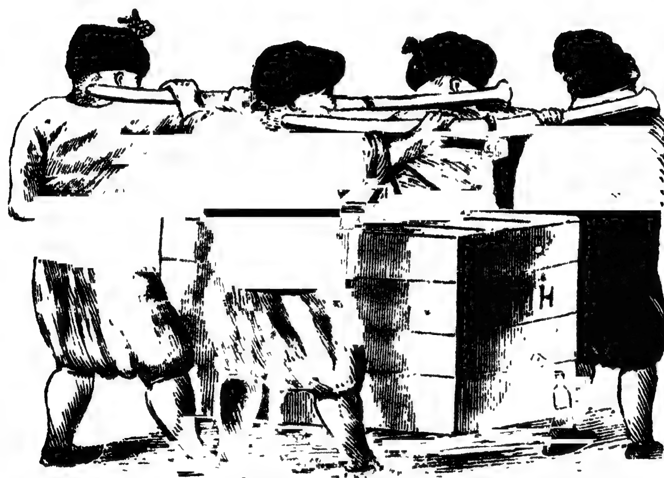


HAMAL OR PORTER.

The *hamals* or porters, both Mussulman and Armenian, have been known to carry on their backs

immense weights; and one of these Oriental Hercules has been seen carrying, on a wager, a load of no less than a *thousand pounds* to a distance of a quarter of a mile!

The heavier burdens are suspended from long poles, the number of which increases in proportion to the



HAMALS OR PORTERS.

weight. And when the contents are of glassware, instead of being marked *Fragile*, a full size representation of a bottle is painted upon the package. The ends of these poles rest on the shoulders of the hamals, and they walk in a steady and measured soldier-like step. One of them once accidentally

slipped and fell, and the end of the pole striking him on the chest, he became senseless. His companions raised him up, whilst one of their number stood back to back with the injured man, and locking his arms within those of his comrade, repeatedly raised him from the ground, thus expanding the chest, until he recovered his breath, when, to the astonishment of the bystanders, the man, after taking one or two long inspirations, smiling at the funny incident, shouldered his pole and marched on as if nothing had happened!

These very men live habitually on the simplest diet, consisting of the coarsest brown bread, in the middle of which they make a cavity, and fill it with equal proportions of olive oil and molasses; and it is really a pleasure to see them enjoy their simple meals with a relish that would kill all dyspepsia doctors from sheer envy.

The native intelligence of the people is evinced by their aptitude in acquiring the arts of civilized life; for after a residence of a couple of years in the metropolis, the *rudest peasants* become accomplished soldiers and skillful artisans.

The facility with which they have adapted themselves to the European style of music is very remarkable, and certainly implies much talent or cleverness.

Indeed, many of those who have risen to the higher ranks of society, evince no signs, in their general deportment, of plebeian origin, save the peculiar brogue of local rusticity.

Nothing is more erroneous and unjust than the idea that the Orientals are indolent or inactive.

The *tabys* or garçons of the Kahvés even excel their Parisian competitors in alertness and general ubiquity—serving scores of customers at once with coffee, chibouk, and narghillés.

The boatmen, who transport the pashas and others to their homes, after the adjourning of the Porte, and closing of the Bazaars, delight to compete with each other in speed, and linger on their course until they meet with an antagonist, when the race sometimes extends the whole length of the Bosphorus.

Their sports and national games, consisting of horsemanship, wrestling, chasing, cricket, etc, all tend to show their love of activity.

There is none of the bustle, or American go-a-headism, in the Oriental character and habits; none of that nervous excitement which has so much the air of great progress, too often, like the whirlwind among the natural elements, creating prodigies of human noise and commotion, which subside and leave no sign; or it may be, only havoc and destruction. In all the machineries of Eastern life, public or domestic,

steady and quiet perseverance rules the motion, the oil of gentleness falling drop by drop upon the rolling wheels, suffices for the friction; while in the land of modern adventure, by increasing the pressure to a tremendous degree, the whole structure is often crushed to atoms. This giddy rushing to a certain point is too apt to wear out human energy, and most surely annihilates self-possession, which is the key-stone to success. Leave then, we say, the Oriental sometimes to sit amid the fumes of his favorite chibouk; for while external things are beclouded, often a mighty scheme is in conception, and the sunshine of matured judgment suddenly bursts upon the dim atmosphere, in full power and glory, ready to fructify and yield all manner of increase.

The apparent idleness which some persons have attributed to the natives of this country, is more the effect of a spirit of resignation to external circumstances, than of a desire to be unemployed.

Taking for a basis the idea that the interest of the people is but secondary, and under the pretence of increasing the revenue of the country, and thus benefiting the state as it were, but with the secret hope of self-aggrandizement, all advantageous projects are seized upon by the officials; thus an effectual check is thrown upon all private and public enterprise.

The writer was the first to propose to the Turkish

government the establishment of a railroad from the capital to Adrianople. Not succeeding in this, a line of post coaches was suggested, for which, after great exertion, a Firman was granted. But no sooner were the advantages of the project understood, than several persons in authority began to intrigue, until they succeeded in appropriating the Firman to themselves, which had been obtained at so much expense and toil by another.

But as usual, it proved to them more ruinous than profitable, because of the numerous contenders for the *spoils*.

No internal improvements are dreamt of, and no motive left for speculation, and as there is no mutual confidence between the government and the people, the formation of corporate companies, which require united action, is out of the question, or, if attempted, they are sure to fall through by official exactions. Thus, a country teeming with mines and minerals, is left unexplored, and all other internal resources lie dormant.

Some attempts have of late been made by the government at internal improvements, such as the post-road from Trebizond to Erzuroum; but the over-exertions of those intrusted with the work soon exhausted the appropriations, and the road was but half completed.

The coal mines at Heraclea have shared a similiar fate. Indeed, no undertaking can be prosperous in the lands of the officials—and if any such privilege be granted to private individuals, it is invariably under the patronage of some grandee.

A permission was obtained from government by an individual to light the streets of Pera. In the course of six months the lamps were demolished by the citizens, because they were heavily taxed to fill the pockets of the speculator, without any advantage to themselves—the streets for the most part, being as dark as before.

All innovations are, therefore, in disrepute, not that they are not appreciated, but because they invariably prove to be mere schemes for individual advantage, and never pro bono publico.

Hence it is also that the streets, even in the metropolis, are ill paved, filthy, and not lighted—each person carrying his own lantern, and getting along as best he can.

Public enterprise being at so low an ebb, a spirit of indifference pervades the country and if you once pass the aristocracy, the actual necessities of the community are but few. They have no idea therefore of bettering their condition. If you offer them any new invention, they admire its ingenuity, and dryly tell you they have no need of it—conse-

quently there is no need of patent rights for new inventions.

This indifference is not to be construed into a love of inactivity—but is rather the result of selfishness—each man's interests being circumscribed by the sphere in which he moves. In case of any emergency they are most indefatigable and persevering. It needs only to cite the fact that Pera, one of the suburbs of the city, has, in the course of twenty years, been destroyed by fire *four* times, and entirely rebuilt by native industry. Indeed, *inactivity* is against the spirit of the country, for there, there are no *Rentiers*—but every one must have a calling—even the sultan is traditionally supposed to belong to the *tooth-pick trade!*

Since the abolition of capital and summary punishments and the monopolies, by the promulgation of of the Tanzimat, which was an attempt at reformation, not without some beneficial results, a new impulse has been given to the activity of the population. In a word, give but the necessary impetus, and as much genuine go-a-headism may be found in Turkey, as in Yankee-land itself.

With such a population, and so many internal resources, it may be deemed a matter of wonder that this empire should be in so ruinous a condition.

CHAPTER XL.

THE FUTURE OF TURKEY.

The survey that has been taken of the Turkish empire, political and social, will furnish the component parts of this wonderful structure of human power and religious fanaticism. Owing to the remarkable sway attained by the sword of the Prophet, the various ingredients mingled by the power of conquest, have all been brought together, like so many antagonistic elements, to be wrought into some degree of unity of spirit and purpose, and to be rendered subservient to one great potentate, absolute and despotic.

The dread power of the Turk, ravaging and bloodthirsty, has only of late years ceased to inspire terror to the world in general, and to hold in trembling awe the subjects over which it domineered. Suddenly the dark cloud of barbarism began to disperse from this vast clime of the Orient, as Mahmoud,

seizing the torch of civilization, scattered the light of science and reform over the land.

Ever since his day, the struggling beams of knowledge and truth have been casting a mistlike glow over these dominions, sometimes almost bursting into a blaze of brightness, and again subsiding into the obscurity of olden times and religious bigotry.

The principles of progress, and the maintenance of ancient and long established usages were now at war; the former supported by the semi-enlighted portion of the people, and the latter by the formidable body of the ulema or the Mohammedan clergy.

The Rayas, or Christian subjects, hitherto quiescent and despairing, now saw the star of hope and comparative liberty in their horizon, and were ready to grasp at any straw of deliverance from the storms of oppression and tyranny. The mass is in commotion —Mussulman power trembles at the vision of the emancipation of its victims. Oppressed and suffering humanity even dares to utter one vast groan, and to raise a furtive glance towards the glorious temple of liberty, and the equality of man with man.

Mahmoud, the bold champion of his country, is surrounded by intrigues, both foreign and domestic, and becomes entangled in the web of turbulence and opposition, until his soul can endure no longer, and wings its flight from the terrible field of battle,

But the iron gates of barbarism had been unlocked, and even the extreme youth of the succeeding Sultan, Abd-ul-Medjid, bringing with him a sort of regency, could not refasten the heavy bolts.

Thus we find this empire only advancing in progress, the more wonderful since there has been comparatively so little reform in the actual government. Even the Sultan has abrogated his absolute and despotic sway; the once powerful viceroy still sits at his right hand, but no longer unfettered; and the various religious and civil functionaries, although the same as the creatures of yesterday, are themselves amenable to the tribunal of justice and reform, where the spirit of Mahmoud seems to linger as a reproving and condemning monitor.

The opposing influences to all innovations were strong; the very soil rank with bigotry, conceit, and prejudice, and the powers in actual possession of the commonwealth self-willed and cunning. Hitherto a comparative isolation had created natural walls, within which despotism had its unmitigated sway. But as distance became annihilated throughout the world's dominions, as oceans dwindled into lakes, rivers into little rills, and broad acres into mere pleasure gardens, before the mighty achievements of modern invention, all natural barriers disappeared.

As in ancient times the walls of the great city of

Jericho fell at the blast of the trumpets of Joshua, no sooner did the echoes of the shrill whistle of the mighty steamship reverberate along the shores and among the seven hills of Stamboul, than were annihilated the frontiers of a barbarous and spiritual despotism, in the stronghold of the Mussulmans. Civilization from Europe was no longer stayed, but boldly stepped into this natural garden of the world. To stem the current would be to perish in an overwhelming vortex; and the very government was obliged to conform, to compromise, and to make treaties of peace with this new element, social and political progress.

Not only in Turkey, but universally, the spirit of domination has been pre-eminent, until the march of human improvement awakened the community to a sense of their own power and individual rights. Thus the elements of democracy have been arrayed in opposition to the oppressions of despotism, threatening its utter annihilation, and forcing the ruling powers to terms of capitulation. The Reformation checked the authority of the Pope, a charter was granted to the English, and their colonies in America soon grew to a great and independent state.

Though the European states cannot boast of that degree of independence they have ofttimes struggled for, yet their rulers and potentates have ever

been, and are still, forced to don the mantle of Liberty, and maintain the guise of Justice in their various administrations; thus proving the supremacy of the spirit of democracy.

But despotism, fostered in the bosom of the little dukedom of Moscow, has maintained its unbroken sway, and spread over the vast territories now known as the Russian dominions.

It has engulphed Finland, Crimea, Poland, Bessarabia, Circassia, Georgia and many other provinces, and by its continued and systematic encroachments upon Turkey, even threatened to overwhelm Europe itself. Local circumstances have combined to favor her designs, and render her aggressions successful.

The remarkable spirit of Mohammedan fanaticism led the Turks on to conquest. The neighboring countries were all subjugated, until the thirst for war enticed them into Europe, where victory still followed their banner. But the very nations that they conquered, many of whom were induced, by force or otherwise, to make their abode in the Turkish dominions, tended by degrees to undermine their power. With them came various religions and creeds, conflicting with each other, and creating the bitterest animosities. Apart from this, the vast extent of their territories, without any of the modern facilities of intercourse, rendered the empire unman-

ageable by an unenlightened and barbarous government. The army was numerous and powerful, but turbulent and refractory, usurping the power of governing to themselves, as attests the well known history of the Janissaries, who could only be subdued by the bold daring of the illustrious Mahmoud. A new army was organized, on European principles, and various civil reforms attempted, but without any beneficial result; for the neighboring nations, especially the formidable power of Russia, the inveterate enemy of Turkey, were anxiously regarding the waning decline of Ottoman supremacy.

Russia, who never missed an opportunity to expedite the ruin of this rival empire, has at various times waged war upon the most trifling pretexts. Upon the termination of the Greek insurrection, and immediately after the destruction of the Janissaries, a most aggressive and iniquitous war was commenced, in which the European powers acted as sleeping partners. The Albanian, Servian, Egyptian and Kürdish rebellions were each successively instigated by Russian and Austrian emissaries, or secret agents, until the whole country became the arena of party intrigue, and the direst confusion, thus realizing the plans of its enemy, and rendering it an easy prey to Moscovite cunning.

To Europe, now awakened to a sense of her own

impending danger, the division of Turkey seemed the only alternative, since that empire showed evident symptoms of decay and inability to resist so powerful an enemy as Russia.

Reshid Pasha, one of the ablest and oldest statesmen and a true patriot, was at this time in Europe as representative of the Porte. On hearing of this proposed division of his country, he hastened home to offer his counsels to the young sultan who had just ascended the throne. By his representations and suggestions, his majesty was induced to issue a proclamation called the Tanzimat, or reformation, by which it was hoped that the country would be regenerated, and the world convinced that Turkey could maintain itself.

THE TANZIMAT.

Translated from the Turkish.

In the former days of the Ottoman empire, as every one knows, the glorious precepts of the Koran and the laws of the monarchy were universally observed; and consequently the empire increased both in power and size, and all subjects, without exception, attained the highest degree of ease and prosperity. For one hundred and fifty years a succession of accidents and of divers causes have put an end to this obedience to the sacred code of the laws,

and to the rules which spring from it, and our former power and prosperity have been changed into weakness and poverty; for an empire loses all stability when the laws cease to be observed.

These considerations are constantly present to our mind, and from the day of our accession to the throne, the idea of the public welfare, the amelioration of the state of the provinces, and condolence with the people, have been its sole occupations. Now, when we consider the geographical position of the Ottoman empire, the fertility of the soil, the aptitude and intelligence of the inhabitants, we are convinced that by applying ourselves to discover suitable means, the result, which by the aid of God we hope to attain, may be obtained in the space of a few years. Thus, then, full of confidence in the Most High, and relying upon the intercession of our Prophet, we have judged proper to seek by new institutions to procure for the provinces composing the Ottoman empire the benefit of a good administration.

These institutions must bear principally upon three points, to wit; 1st. The pledges which insure to our subjects a perfect security of life, honor and fortune. 2d. A regular mode of assessing and levying the taxes. 3d. A mode equally regular, for the levy of soldiers, and the duration of the service.

And are not life and honor truly the most precious goods which exist? What man, however base his situation, if his character adapt him for violence, could be prevented from having recourse to it, and thus doing injury to his government and the country, if his life and honor are endangered? If, on the contrary, he enjoys, in this respect, a perfect security, he will not wander from the paths of loyalty, and all his acts will concur to the prosperity of the government, and of his brethren. If his fortune be not secured to him, each remains cold to the voice of the prince and the country; no one is occupied with the progress of public fortune, absorbed as every one must be in his own inquietudes. But if, on the other hand, the citizen possess in confidence his property of every kind, then full of ardor in his business, the circle of which he seeks to enlarge in order to extend that of his pleasure, he finds each day redoubled in his heart the love of his prince and country, and devotion to her cause; these sentiments become in him the source of the most praiseworthy actions.

As to the regular assessment and establishment of the taxes, it is very important that this matter should be regulated, for the State that is driven to various expenses for the defense of its territory, can procure the money necessary for its armies and other services only by the contributions levied upon the sub-

jects. Although, thanks be to God, those of our empire have for some time been delivered from the scourge of monopolies, improperly regarded in former times as a source of revenue, an injurious custom still exists, and which cannot but have disastrous consequences, I mean that practice of venal concession known as the Iltizam. By this system the civil and financial administration of a locality is delivered to the arbitration of a single man, and sometimes to the iron hand of the most violent and base passions, for if this farmer of the revenue be not good, he will only have regard to his own advantage.

It is requisite, then, that this time forward each individual of the Ottoman society be taxed his quota of his established impost, in the ratio of his fortune and possessions, and nothing farther can be required of him. Special laws too must fix and limit the expenses of our armies by sea and land.

Although, as we have said, the defense of our common country is an important matter, and although it is the duty of all the inhabitants to furnish soldiers to that effect; laws must now be established to regulate the proportion that each locality shall furnish upon the necessity of the moment, and to reduce to four or five years the term of military service. For it is both acting unjustly, and giving a death blow to agriculture and industry, to take, without regard to

the respective population of the districts, from one more, and from another fewer, than they can supply; while it reduces the soldiers to despair, and contributes to the depopulation of the country to retain them all their life-time in the service.

To resume, without these different laws, the necessity for which we have just seen, the empire can possess neither power, riches, happiness nor tranquillity; while all these blessings may be obtained from the existence of the new laws. Therefore, from this time forward the cause of every accused will be publicly judged conformably to our own divine law, after thorough inquest and examination, and so long as the regular judgment is not interrupted, no one will be able in secret, or in public, to put another to death by poison, or any other punishment.

No one will be permitted to attaint the honor of another. Each individual will possess his property, of every kind, and will dispose of it with the most entire liberty, without the opposition of any one; thus, for example, the property of a criminal shall not be confiscated to his innocent heirs.

These imperial concessions, extending to all our subjects, of whatever religion or sect they may be, shall by them be enjoyed without exception. A perfect security is thus granted by us to the inhabitants

of the empire in their lives, honor, and fortunes, as the sacred text of our law demands.

Upon all other points, as they must be regulated by the agreement of enlightened opinion, our Council of Justice (augmented by new members when it shall be necessary), to which will be joined, on certain days by us appointed, our Ministers and the Notables of the Empire, will assemble for the purpose of establishing regular laws, for the security of life and fortune, and the imposition of taxes. In these assemblies each man will freely express his ideas and give his opinion.

The laws for the regulation of the military service will be fixed by the military council, to hold its sessions at the Palace of the Seraskier.

As soon as a law is fixed to be forever available and executory, it shall be presented to us, and we will give it our sanction, which we shall write at the head with our own imperial hand.

As the present institutions have for their aim but the establishment of religion, government, the nation and the empire, we pledge ourselves to do nothing contrary to them. In pledge of our promise we will, after having placed them in the hall in which is kept the glorious mantle of our Prophet, in presence of all the ulema and grandees of the empire, make oath by

the name of God, and afterwards the ulema and grandees shall also swear. And if, after this, any one among the ulema, or grandees of the empire, or any other person whatsoever, shall violate these institutions, he shall undergo, without regard to rank, consideration, or credit, the penalty annexed to his well-proved crime. To this effect a penal code will be re-enacted.

As all the functionaries of the empire at the present day receive suitable salaries, and as the appointments of those, whose duties are not sufficiently well remunerated as yet, will be regulated, a vigorous law will be enacted against the traffic of favor and of charges (richvet), which is reproved by the divine law, and which is one of the principal causes of the decadence of the empire.

These dispositions, above stated, being an alteration, and a complete renovation from the ancient usages, this imperial edict will be published at Constantinople, and in all the other cities of our empire, and will be communicated officially to all the Ambassadors of frienldy powers residing at Constantinople, that they may be witnesses of the alteration in our institutions, which, if it please God, shall ever endure.

To this may God have us all in his holy and worthy keeping.

May those who are guilty of an act contrary to the

present institutions, be the object of divine malediction, and be forever deprived of every kind of happiness.

This document, which is an official acknowledgment of the existing evils and corruptions, was read at Gül-hané, on the 3d of November, 1839, with the greatest solemnity, before a vast concourse of people, and in the presence of the foreign representatives.

In order to commemorate the occasion, and enforce these new principles, it was proposed to erect a magnificent public monument, the plans and designs of which were confided to the writer; but before the foundations could be laid, a complete

"Change came o'er the spirit of their dreams."

The great Napoleon has wisely pronounced that "Constantinople is the key to all Europe, and designed to be the capital of the world." Turkey may, therefore, be divided and subdivided, but Constantinople, the great bone of contention, being indivisible, the *partition of Turkey* becomes an impossibility, and political equilibrium will not permit any one power to usurp its possession.

It was fortunate that it fell accidentally into the hands of the Turks, who were incapable of availing

themselves of its advantages; and for the same reason it is desirable they should retain it. Hence the maintenance, or diplomatically speaking, the *integrity* of Turkey became an essential element in the polity of Europe.

The proclamation of the above Hatti Sheriff, or Royal Edict, was therefore hailed with general satisfaction by the European states, and hopes were awakened that the impending danger would be averted by such an entire change in the administrative government.

But the Turks of the *ancien régime*, perceiving no threatening attitude in their European neighbors, and highly offended at the ultra-liberal measures of the reform party, who even dared to insult their Mussulman prejudices, and coolly inform them that "the council chamber was not a theological school for the discussion of religious polemics, nor convertible into a mosque," resolved to resist to the utmost, and re-establish their own party. They, therefore, in a body, protested to the sultan, who, in such a dilemma, could do nothing but dismiss the actual ministry, and organize a new one.

Rendered bold by success, the new ministry, at whose head was placed Riza Pasha, soon began to adopt fanatical measures, whereby to modify the Tanzimat, which it did not suit their policy to nullify

altogether; for, by it additional security of life and property was granted even to themselves.

Besides, the lords of the realm, who only existed by the "cohesive power of public plunder," foresaw that the Tanzimat secured equality of civil and political rights to the Christians, especially to the Armenians, who, being better educated and more enlightened than they themselves were, and in fact the ruling spirits, would soon have preceded them in all the departments, and taken the lead in the control of the country.

Schemes of oppression were formed to deprive the Rayas of their newly acquired privileges. Even the external semblance of equality was no longer tolerated. To distinguish them from the true followers of the Prophet, their dress being the same, an order was issued, that the giavours should wear a certain mark on their fesses, a piece of black tape. Even the grandees of the Christian community were stigmatized by a mock badge of honor, made of gold, to be also worn on the side of the fess. They carried their fanaticism so far as even to defy Europe in the decapitation of Ovagim, an Armenian apostate, who had abjured Mohammedanism.

Though his life was promised to Lord Stratford, no sooner had the secretary of legation, Mr. Alison, left the Porte, than the unfortunate victim was led forth

and beheaded. Whatever may have been the cause of the sudden reversal of their merciful intentions, it is well known that Prince Handgery, the Russian Dragoman, was also at the Porte, and did not leave until the consummation of the sentence. His body was exposed in the streets of Constantinople at Baluk-Bazaar, the head placed between his legs, as was customary, with the European cap which he wore, upon it, as an extra insult to all Europe.

The bodies of state criminals were formerly exposed in public for three days, but the weather being at this time excessively warm, the late Sheikh-ul-Islam was advised that injurious effects might result from such a long exposure; who sagely remarked, that "the fact was indeed so, but the sad results would be still more palpably felt three years hence." Strange to say the prediction has been fully verified by recent events.

Thus Mussulman fanaticism brought on a retrograde movement, and threatened the entire ruin of the country; and the rapacious and ambitious dispositions of those who lived on the fat of the land, by degrees so consumed its vitality that it justly merited the cognomen of the SICK-MAN.

The Eagle and the Vulture were hovering over the expiring empire, and Humanity and Civilization demanded that it should be watched over, with the

hope either of prolonging its existence, or at least of giving it a decent burial.

Russia and Austria, who thought that the propitious moment had arrived to pounce upon their victim, resolved to accomplish their own plans by one sudden and effective coup-de-main, as the insulting conduct and threatening attitude of their respective emissaries fully demonstrated.

But their expectations were not to be realized; for, notwithstanding the corrupt character of those in power, the spirit of regeneration was not wholly extinct in the country. The liberal party, some of whom had retired from public life in disgust, and others, who, giving up all hope of reform, had abandoned their favorite project, and joined the powers that be, in such an emergency, like true patriots, whose moral influence had been silently exerted over the people, came to the rescue; resisting every form of bribery and fearless of menaces, they boldly took up the gauntlet, and war was declared.

The interests of Europe being involved in the fate of Turkey, "foreign interference" became inevitable. Fortunate it is not only for Turkey, but for Europe in general, that this event happened at a time when such interference was available, otherwise Turkey, like Poland, would have been ingulphed by Russia and Austria. The result is known to the world.

Athough the battle has been fought, the Russian bear been driven to his den, and the congress of nations at Paris has adopted the Osmanlis into their fraternity, still the "Eastern question," or the maintenance of Turkey, as a barrier between Russian despotism and European liberty, is far from being settled. For the problem is not solved, in as much as the ways and means for the future permanence of this empire are not proclaimed to the world.

Turkey is apparently secured from Russian animosities, but unless the country be set on a new basis, and rendered capable of maintaining itself, the future of Turkey will inevitably be only a repetition of the past, if not indeed far worse.

This difficult subject will, no doubt, engross the wisdom of Europe, but the present is the moment to be seized, while the indebtedness of the Osmanlis to their allies is fresh in their memories, and the gates of their vast empire stand open to civilization and reform.

Will the Allies again content themselves with mere scrolls, parchments, and state papers like the Tanzimat of 1839? Shall the patriots of the state again be left subject to the sway of a conceited bigotry and blind fanaticism? In a word, shall the country be permitted to feed upon its own vitals until it consumes itself?

The time has arrived when fictitious progress can

no longer be tolerated, and a wholesome reaction must take place.

Turkey and its inhabitants have suffered not only from external aggressions, but internal discord has maintained an empire of misrule.

Religious animosity and party spirit have reigned supreme. Greeks and Christians hating each other, Christians denouncing Christians, and the Grand Mufti pouring out the anathemas of the Prophet upon the whole host of giavours. Whence then, in such a population, can any unity of feeling or of action spring? *Amor patriæ*, philanthropy, progress are all merged in sectarianism and the rage for religious supremacy. Hitherto, Mohammedanism filling the places of authority, and possessing the only permanent foothold upon the territory itself, has left the Christian population without incentive to competition of any sort. Even in the earliest conflicts of Mohammedanism, three proposals were always made to those whose territories were invaded—to join the standard of the Prophet; to adhere to their own religious tenets as tributaries; or the trial by combat; thus evincing a wonderful spirit of liberality in a conquering power, whether the antagonism was that of conquest or propagandism.

Religious toleration was only a wise policy of the Ottoman government, for as long as the rayas were of various creeds and conflicting with each other, the

Mussulmans were in no danger. As in union is strength, so in the disunion of the subjects was the safety of the rulers. The rayas, as has been said, losing their own nationality in their condition of servitude, clung to the tenets of their respective creeds, and knew no country, no nationality but that of religion. In Turkey all classes of Christians and Jews have always had freedom of religious worship with the free exercise of their peculiar rites and observances, public and private.

The proof may daily be witnessed in their funeral processions with torches, crosses, and chanting priests, preceded by kavasses or police officers, as the pages of the "Missionary Herald of the American Board for Foreign Missions" amply testify. Besides it is a well known fact that all the Christian churches are privileged to hold vakufs of their own, on the same footing as those of the mosques; the very existence of so many differing creeds, and their constant free discussions, is proof of a great degree of religious toleration.

Even the recent war was the result of this tolerance; for it is well known that the original matter of debate was whether Russia or France, or, in other words, whether the Greek church or the Catholic should control the holy places of Jerusalem!

These holy places not only are in the dominions of the Sultan, but are the objects of religious venera-

tion to the Mussulmans themselves, who reverently style them Coods-u-Sherif, or Holy Jerusalem; yet with a remarkable spirit of conciliation, their jurisdiction was conceded to the Christians.

Travellers who have chanced to be in Jerusalem during the festivities of Easter, may remember, that when the Christians are quarrelling and contending with each other, the Mussulmans are forced to interfere to keep peace and tranquillity!

It is true that the Ottoman government has frequently refused permission to the Christians to erect or repair churches, etc. This, however, is not from a spirit of intolerance, for it soon was understood that a liberal sum might be obtained for these privileges, and the officials could not resist such occasions for increasing their revenues. The same advantage is taken of the party intrigues, at the time of the election of the new patriarchs of the Armenians and Greeks.

In the days of ignorance, this election cost the Armenians 40,000 piasters, but years of experience have raised the value of the Sultan's sanction to 200,000 piasters, and the Greeks, amongst whom party strife is far greater, pay between two and three millions for the installation of their spiritual head.

Hence it is evident that religious toleration is a principle of the government, and the contrary an incidental abuse for the advantage of those in power.

This very abuse has had its origin among the Christians themselves, who were ready to bribe the ruling power to any amount, in order to gain their own ends.

Nevertheless, Russia has endeavored to mislead the whole world, and especially the Christian population of Turkey, with the plausible pretence of a "Guarantee of Liberty of Worship to all classes of Christians in Turkey;" while her conduct at home belies her sincerity.

The cross upon the Armenian church at Odessa was, not long ago, removed by order of the government, lest the population should be misled by the impression that the edifice belonged to the established church. And in the case of intermarriage, the law orders that the children should invariably be educated in the Russian faith.

The adage "nearer the church, farther from God," is peculiarly applicable to Russia; for we are told by Gibbon, that long before the Turks were in Constantinople, the Russians made several attempts to capture this fated city, and were only driven away by the flood discharged from the batteries. Were the Greeks of that time Mohammedans, or was there any suffering Christianity, that these philanthropic Muscovites were impelled to come to the rescue of the Christian faith?

There are some strange records in history which

conflict materially with political hypocrisy! The fact is, under the pretence of being the champion of the Cross, the real object of Russia has ever been to avail herself of the existing religious fanaticism of the East, and by fanning the flames of Christian ardor, to institute a crusade of the nineteenth century!

Nations are not, however, governed by sympathy, but by interest, and the Christians have had too bitter experience of Russian protection to be again caught in the same net.

The Armenians of Erzuroum were induced to emigrate into the Russian land of Canaan, which, they were assured, flowed with milk and honey; but when they drank these honeyed waters, they found them only wormwood and gall, and all who could, eagerly burst their fetters, and returned to Turkey, preferring Moslem oppression to Moscovite despotism and systematic serfdom.

The Greeks, who were so clamorous against the Turks, when they succeeded in obtaining their independence, by raising the standard of the Cross against the Crescent of the Prophet, showed very little preference for the Hellenic government, since after a while they returned by thousands into Turkey!

The effect of Turkish policy has been such, that there is a prevalent desire among the Rayas to escape from their allegiance to such a government, and place

themselves under foreign protection, not from any fear of religious intolerance whatever, but merely to obtain comparative liberty and justice. Indeed, what incentive have the people in general, either Turks or Rayas, to patriotism, or what care they for national prosperity, when they are forced to regard themselves as mere tenants of their own houses and lands?

Missak, the late Armenian banker, did not escape into Russia from any fear of religious oppression, but to avoid the vindictive persecutions of the Minister of Finance.

It is not, then, religious freedom that the Christians of Turkey require, but *political franchise and unbiased justice.*

The past has sadly proved that the Mohammedans are incapable even of self government, or at best, Mohammedan domination has had a demoralizing tendency over half, if not the entire population.

Is the country, then, to be ruled by the other half of the inhabitants viz., the Christian population?

This is another impossibility; for this population is like a house divided against itself, and besides their incapacity in other respects, they, having so long felt the bitterest animosity towards their Mussulman masters, would in their turn become even greater oppressors than the Mohammedans themselves, as was evinced by the conduct of the

Armenians of Erzuroum during the last war with Russia.

The "Eastern question" is not, however, one of propagandism, either of Christianity or of Mohammedanism, but demands, while granting perfect liberty of conscience to all classes, how political and civil equality may be maintained throughout the Ottoman dominions. *Fusion*, then, is the only policy that can resuscitate the Turkish Empire.

The Tanzimat was the beginning of a reform, but there were no coercive measures put into play, to overthrow the power of ancient usages, so that the proclamation soon became almost a dead letter. The blind bigotry of the people and the absolute power of the heads of government, imbued as they are with a spirit of favoritism and corruption, have hitherto excluded the unfortunate subjects of the sultan from the justice and protection which are the sacred rights of every son of Adam. There has been no security for property nor any inducement to honesty in Turkey.

A man has, under the existing laws, every temptation to injure his neighbor to any extent, and the innocent have no other means of protecting themselves and their interests, than by resorting to counter dishonesty. For instance, if a man is unjustly accused of a debt of one hundred dollars, it would naturally be inferred that he would at once deny the accusation, and call for proof. But such an honest

procedure would not answer in the Turkish courts of justice, for it would immediately give the plaintiff the desired privilege of producing two hired witnesses, by whose testimony the defendent would, beyond a doubt, be condemned to pay the pretended debt.

The only alternative, in such instances, is to verify the principle "set a rogue to catch a rogue" by acknowledging the debt, at the same time declaring that it has already been paid; thus the accuser is deprived of the privilege of suborning witnesses, and the defendant avails himself of that prerogative.

Therefore the moral sense of the community is corrupted, and self-preservation impels the people only to strive to excel each other in roguery. In such a poisoned atmosphere, no salutary influence can be exercised until the axe is laid at the root of the evil. In order, then, to give a fresh stamina to this fading empire—

1. A new and complete code of justice is needed, consistent with progressive civilization, and suited to the necessities of these heterogeneous peoples.

2. To overthrow the sceptre of oppressive bigotry, the next thing to be effected is an entire separation of church and state, so as to prevent the interference of the ulema in the administration of justice. Thus also the aristocracy of religion being abolished, the animosity existing between the Moslems and Christ-

ians will be annihilated, and the hitherto excluded portion of the subjects of the sultan acknowledged as members of the great Ottoman family.

The identity of religious faith and nationality long swayed even the European states, but in those countries, this idea is now obsolete, and must of necessity become so in Turkey, since she has entered their confederacy.

3. A mixed administration must be formed, composed of representatives of the different communities, and Mussulman supremacy no longer tolerated. The mutual benefit of this combination is evident; for while the Christians, in sharing the supreme power, would lose their former incentives to cunning and self-interest, the Mussulmans, on their part, would make rapid strides in the true science of government.

The tenure by which this mutual authority is to held, must be supported and confirmed by a superior tribunal, as it were, consisting of the powers of Europe, who, having constituted themselves the champions of Turkey, and shed their blood in her defense, are entitled to become the guardians of her interests, which are, henceforth, so identified with their own.

4. The resources of the country must be developed, and a system of internal improvements established, by which the ruinous principle of centralization will

be counteracted, and the beneficial effects of this regeneration felt in the uttermost corners of the land.

A general and accurate survey of the country is indispensable, defining the exact boundaries of both public and private lands, and the idea that the natural treasures of the soil, belonging to individuals, appertain to the government, must be abandoned. Hitherto much of the wealth of the country has lain dormant, because there was no incentive to exploration of any sort.

5. The Vakuf system must be abolished, and the accumulated wealth devoted to internal improvements, thus depriving the Ulema of their great arm of power. It is true, the government has in some measure controlled these revenues, and established a Bureau of all the Vakufs, called *Evkaf*, but it has never dared to appropriate, or to touch any portion of this income for its own purposes.

6. Equal taxation should be levied on property, and the tariff equitably regulated.

7. A limited free press must be established as the only means of bringing into publicity the corruptions and abuses to which the officials have hitherto been addicted.

These are the most apparent means of the preservation and regeneration of Turkey.

Broad principles may be laid as the foundation.

but the edifice is to be raised and the master builders must not desert their work. For, unless these salutary reforms are accomplished by the aid and influence of the European Powers, there is no hope of the preservation of Turkey, nor is there any security for the peace of all Europe and the world in general.

The only question is, *Can these reformations be effected in Turkey?*

The nature of the Mohammedan religion is not essentially in opposition to reform. Modern times have proved the Koran of a more elastic nature than was once supposed, as was exemplified in the establishment of quarantine regulations; when it was pretended, that it was blasphemous to interfere with the decrees of Allah to protect human life; but as it was proved that the Koran allowed self-protection, the measure was sanctioned by the expounders of that sacred book, and accepted by the Mussulmans.

Apostasy from Islamism was formerly punished with death; but when Lord Stratford de Redcliffe interfered in behalf of humanity in the case of poor Ovagim, who was beheaded in 1843, the Koran was found to be on his side. The same lenity was manifested by the Mohammedans of Hindoostan, only a few months ago, towards an apostate, on the plea that the country was now under British juris

diction. The reason is, that the principles of Islamism are so very simple that they can be adapted to any degree of modification and reform, especially under the pressure of circumstances—besides, necessity knows no law, not even the Koran itself.

But it may be said that the government thus remodelled will no longer be Turkish or Mohammedan.

Surely the aim of the friends of this falling empire is not to re-instate a decaying faith, but to enable the Turks and all the inhabitants of the land, to gird up their strength and stand before the world a united and powerful people, freed from bigotry and superstition, a great Ottoman nation.

Turkey has been admitted into the fraternity of Europe; not as a Mohammedan power, but as one of the powers that rule the earth's domains.

The sultan has a voice among the potentates of his times—not the voice of Mohammed the Prophet, but of the civilized and regenerated friend of his own people and the world in general.

A new era has dawned upon Mohammedanism; for, if the Christian world has for the first time received into its confederation an anti-Christian empire, the Mohammedans, by entering such a confederation, have also for the first time placed themselves on an equality with the former Giavours, whom the precepts of the Koran have proscribed, and doomed to the sword of the Faithful. Here then

is a bold stride beyond the confines of a faith only suited to barbaric days, and well calculated to sway the minds of a superstitious multitude on to conquest. As consanguinity with civilization is strengthened, who can trace the pathway of the Mussulman nation through the world's history!

The genius of the country and the condition of the people are not in opposition to the progress of reform.

The past history of this nation has been the progress of Mohammedanism—its conquests and its laws. As Moses was both the spiritual and temporal law-giver to the Jews, so has Mohammed been to the Turkomans. Such laws suited the exigencies of the times; but the sword is sheathed, and in its sheath too, must abide the darkness and barbarity of past ages.

Besides Mohammedanism in Turkey is not the same as in Arabia or Bokhara, where Imams and priests predominate. The Turkomans had, previous to embracing Islamism, a civil government of their own; and in making the Koran the rule of faith and conduct, they never lost the idea of Sovereignty independent of Religion. Hence the Turkish has never been like the Papal government, where cardinals and bishops represent all the departments of the pontifical state. The very existence of two distinct representatives of the Sultan, the Grand Vezir and

the Sheikh-ul-Islam, are evidences of a separation of church and state. If the ecclesiastical has hitherto superseded the civil power, it has been through the superstitions of the people, and the chicanery of the officials.

The only real union is in the person of the Sultan, who is the proxy of Allah, and the supreme Ruler of his people. His will and his edicts are regarded by them with superstitious reverence.

The natural relations of this empire with the rest of the world, as well as its new ties of consanguinity with civilization, must, of necessity, bring about a revolution of policy as well as of action.

His majesty has already introduced many measures of reform—such as the abolishing of capital punishment—the promulgation of a new constitution, with the privilege of free deliberation in the national councils, etc.; and besides all these, he has already commenced, even in his own person and household, a renovation, which is, in reality, only a conformation to the habits of civilized life. He has become himself a salaried executive, diminished his own retinue, etc.

The Sultan well understands the imitative nature of his own people, and is aware that he is the model to the Grand Vezir and the various Pashas, who, in their turn, are the channels of his majesty's own movements to the rest of their fellow citizens. Con-

stantinople is the city where the game is played by high and low, "So does the Grand Mufti."

Indeed, the very monkeys of India cannot excel them in their disposition to imitate each other. For, it is said that a merchant once carrying a large bale of fesses, or red caps on a speculation, opened his goods on the way, with the view to examine them; and taking one out and putting it upon his head laid down to repose a while under a tree. What was his astonishment on waking, to find his stock of caps had taken wings. He looked around in dismay, but happening to cast his eyes upwards, he beheld a whole colony of monkeys each sporting one of his caps! It seemed a hopeless case to catch each one of them and force him to surrender the cap. In his anger and bewilderment he seized his cap and in a passion threw it to the ground; when the whole tribe of these mimicking creatures of the grove, instinctively, with the same vehemence, divested themselves of their head-gear!

In imitation of Sultan, Pashas, and Efendi, the people in the East have already doffed their robes and turbans; and are ready for other reforms, if derived from the same honored projectors; crosses now adorn the breasts of statesmen, and his majesty, the Sultan, displays on his person the insignia of the garter. Indeed much good may be anticipated from the liberal sentiments and benevolent dispositions of

the Sultan, were he but rightly advised and sustained in the exercise of his absolute power; with the requisite protection against inimical intrigues and aggressions, both foreign and domestic.

Besides, the government itself is already divided into two parties, the liberal, who are ready to throw off the yoke of ancient prejudices, and the church party, who not only with a blind zeal, but with hopes of self-aggrandizement, are resolved to maintain the rule of superstition. Now as the advancement, the maintenance of the country is dependent on the one, its retrogradation and downfall involved in the other, so Europe necessarily holds out its strong arm to the one, and leaves the other not only unsupported but threatened. The wisest of the Turkish statesmen are therefore prepared for changes; indeed, they feel themselves bound to certain compromises with their friends the Allied Powers, who engaged in the war, as they well know, not with the view to reinstate Mussulman oppression and bigoted misrule, but to set the country on a new footing—by raising the Christian population to a level with the Mussulman. Considering the almost equal proportion of the Christians to the Mohammedans, it is but just there should at least be an equality of national rights and privileges. For in civilized countries, even a MINORITY is protected and their rights respected; how much more then should this be the case where there is not

only no disproportion in numbers—but decided superiority in civilization.

Besides, should the Mohammedans resist the required concessions—the great Christian population of Turkey is ready to join their western coreligionists in any movement. Therefore it is only a wise policy in the Mohammedans, making a virtue of necessity, to submit to circumstances, rather than by opposing, to work their own ruin.

The great essential is a community of interest, which has already, in some cases, produced a legitimate action. The corps of firemen is composed of both Mussulmans and Christians, who not only unite in a common effort for mutual good, but call each other brothers, carouse together, shed their blood in each other's defense, and never seem to remember their characteristic dissimilarities.

There is already an indisposedness towards the tenacity of religious fanaticism, which is so hostile to moral and social progress. Many of the distinguished men of Turkey having resided abroad, and acquired foreign languages, have imbibed a taste for the literature of Europe. A familiarity with the works of such authors as Voltaire, Volney, and Rousseau, has made many of them free-thinkers. Indeed, most of the younger members of the Porte are men of liberal sentiments.

They pay external deference to the religion of the

state rather from motives of self-interest than from any moral conviction.

Nevertheless, some of these very men, so long habituated to power and the spoils of office, may, under the guise of religious enthusiasm, become the instigators of opposition through the superstitions of the multitude.

Hence the gazettes will occasionally report hostile demonstrations, and even bloodshed; but any attempts at insurrection must prove futile; for, with the destruction of the Janissaries, the spirit of rebellion perished in Turkey. Besides, recent events having brought the superiority and power of Europe within the immediate vision of the whole population, they have been forced to call to mind their own proverb, that "the elephant is greater than the camel," and doubtless they will henceforth arrive at a juster appreciation of their own capabilities.

Much more might be written on so extended a theme as The Sultan and His People, and an abler pen portray the condition of this interesting Eastern empire, just emerging from barbarism into civilization. Yet it may be hoped that these humble efforts will awaken some sympathy in behalf of a country and its inhabitants, who so much need the interest and assistance of other lands; at a moment, too, when the question is of *life* or *death*; of free progressive life, under the shelter of the broad wings of civilization,

or of a suffering death within the claws of the rapacious Vulture of despotism and oppression.

It may be objected that Turkey has been represented "en couleur de rose." If that roseate hue has been given, the odorous flower has been presented with all its thorns, divested of the verdure which might have concealed their bristling points.

But the sweetest rose may preserve its pure essence and odor, even while growing amid wild and poisonous roots; and if the noxious weeds can be uprooted, Turkey may, with the requisite culture, become one of the fairest gardens which adorn our beautiful planet.

It is to be hoped, that the morning twilight is already casting its softening beams over this land of the Orient; and that the noon-tide glory of the sun of peace and regeneration, will, ere long, irradiate with its glorious effulgence, this ancient and interesting Empire!



THE END.